

Religion and Philosophy

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Penington, Isaac

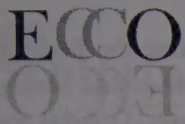
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Religion and Philosophy

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Law and Reference

This collection reveals the history of English common law and Empire law in a vastly changing world of British expansion. Dominating the legal field is the *Commentaries of the Law of England* by Sir William Blackstone, which first appeared in 1765. Reference works such as almanacs and catalogues continue to educate us by revealing the day-to-day workings of society.

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The eighteenth-century fascination with Greek and Roman antiquity followed the systematic excavation of the ruins at Pompeii and Herculaneum in southern Italy; and after 1750 a neoclassical style dominated all artistic fields. The titles here trace developments in mostly English-language works on painting, sculpture, architecture, music, theater, and other disciplines. Instructional works on musical instruments, catalogs of art objects, comic operas, and more are also included.

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LETTERS

OF

ISAAC PENINGTON,

WRITTEN TO HIS

RELATIONS AND FRIENDS,

NOW FIRST PUBLISHED FROM MANUSCRIPT COPIES,

TO WHICH ARE ADDED

LETTERS

OF

STEPHEN CRISP, WILLIAM PENN,

R, BARCLAY, WILLIAM CATON, JOSIAH COALE,

AND OTHERS

NOW FIRST PUBLISHED

London:

PRINTED AND SOLD BY

JAMES PHILLIPS,

GEORGE YARD, LOMBARD STREET.

1796.

P R E F A C E.

THE Editor of the following Letters of ISAAC PENINGTON, thinks proper to mention, that he has selected them from a considerable number which are in his possession, in manuscript. The letters added to this collection are taken from originals, and ancient copies, in them appear the marks of unfeigned love and affection of Friends towards each other, and true zeal for the promotion of the Truth, in which they most surely believed. It was thought they would prove acceptable to some of the present time, who have not had the opportunity of seeing such specimens of the friendly intercourse subsisting in the society in early times. It is also hoped that the salutary remarks contained in them, as well as in the letters of I. Penington, will have a tendency to excite desires in our minds, that the same spirit may be preserved among us, which actuated many of our worthy predecessors.

Though the character of Isaac Penington is known to many of the society to which he belonged, yet, as these letters may come into the hands of some religiously disposed persons of other societies, who are not acquainted with his writings, it may not be unsuitable to add some short memoirs of his life, collected from the testimonies of his friends, and other authentic accounts.

“ He was the eldest son of Isaac Penington, many years an alderman of London, and for two years successively mayor of the city. He was born about the year 1617, his education was suitable to his quality among men, having the advantages of the schools and universities of his own country, joined with the conversation of some of the most considerable men of his time. His father’s situation in publick business, gave him pretence enough to share of the world’s greatness, but he refused its glory, and chose rather a life dedicated to religion and retirement. He received impressions of piety very early; and they had so good an effect upon him, that he was preserved from the evils of the age, and became the wonder of his kindred and familiars, for his awful life and frequent retirements, his declining company that might interrupt his meditations, and being disposed to a life of mourning. Yet this sorrow did not flow from a sense of former vices, for he was inclined to virtue from his childhood, but with Habakkuk, from the dread he had of the majesty of God, and his desire to find a resting-place in the great day of trouble. In the midst of which exercises nothing gave him ease or comfort, but the smiles of God’s countenance upon his soul.

“ About the year 1648, he married Mary, the widow of Sir William Springet, a religious woman; but he continued in a seeking state for some years after, till at length he was convinced of the principles of Truth, as professed by the people called Quakers, and joined himself to this society about 1653, being then forty-one years of age. Neither his worldly station, the most considerable of any that had closed with this way, nor the debasement it brought upon his learning and wisdom, nor yet that reproach and loss which attended his publick espousing of it, did deter him from owning and embracing it. Thus parting with all he had not received of God, he received a new stock from heaven, wherein the Lord prospered him, the dew of heaven rested

rested upon his branch and root, and he grew rich and fruitful in heavenly treasure, full of love, patience, and long-suffering, exemplary in his duty to God and men; zealous, yet tender, wise, yet humble, a constant and early comer to meetings, and watchful and reverent in them, one who loved power and life more than words; and as for that he waited, so he would be often affected with it, and made to utter such testimonies as were to the help of the poor and the needy, the weary and heavy laden, the true sojourners and travellers to the eternal rest and city of God."

This was the testimony of one well acquainted with him: "And as it was given to him to believe in Christ, so he had also to suffer for his sake, his imprisonments being many, and some of them long, which he underwent with great constancy and quietness of mind. He was first imprisoned in the year 1661, in Aylesbury gaol, for worshipping God in his own house; and endured great hardship for seventeen weeks, in a cold incommodious room, without a chimney, great part of the time in winter, from which usage his body contracted so great a disorder, that for several weeks after he was not able to turn himself in his bed. He was imprisoned five times after this on account of his religious profession, and being of a tender constitution, was in danger of losing his life from the hardship he endured.

"Thus through many tribulations did he enter the kingdom, having been long exercised, tried, and approved of the Lord. As his outward man grew in years, his inward man grew in grace, and the knowledge of his Redeemer; for it was observable among them that knew him in his declining time, that when the candle of his natural life burnt dimmer, his soul waxed stronger, and, like a replenished lamp, shone with greater lustre. It may be further said, that as his profession was adorned by a life of piety and virtue, and the constant practice of what he recommended to others, so his good judgment appeared in two eminent respects

"First,

“ First, he was urgent, that all those who knew any thing of the gift of ministry to others, would always wait in their several exercises, to be endued with matter and power from on high, before they opened their mouths in a testimony for the Lord, and that at all times, as well out of meetings as in them, they might live so near the Lord, as to feel the key of David opening the mysteries of the heavenly kingdom. and by experiencing the depth of the heavenly travail, and the trials, deliverances, and consolations, of it, with the dominion and victory that in the end, by perseverance, are obtained, they might be as true saviours on Mount Sion, the salt of the world, thoroughly furnished to every good word and work, and master-builders in God’s house, that a pure and living stream of ministry might be continued, and conveyed to the generations to come.

“ His excellency in another respect was, his love to the unity of brethren : whatever struck at that, he no sooner perceived, than he endeavoured to oppose it with all his might.

“ In conclusion, it may be said, that as he was a light in the church, so he was a blessing to his own family : a loving husband, a tender and prudent father, and a just and kind master. Many were the gifts God honoured him with, which he made use of to the praise of the great Giver. Being thus fit to live, he was prepared to die, when the summons came to him, which was in the sixty-third year of his age, on the 8th of the eighth month, 1679, when he fell sick in his journey into Kent, and departed this life after about a week’s illness. His remains were brought to his house at Chalfonts, in Buckinghamshire, and interred in the burial ground at Jordan’s, in the same county.”

Several editions of his works have been published, the last of which is in four volumes octavo, by JAMES PHILLIPS, George Yald, Lombard Street. in these are contained many tracts on religious subjects, published

in the author's life time, and collected together not long after his decease, but his letters not being easily come at, are not included in any of these editions. If any benefit should come from thus bringing them forward to the notice of his friends and others, who may value the writings of ISAAC PENINGTON, it will be a sufficient reward to the editor, for the trouble he has had in collecting them.

J. K.

LEITERS

LETTERS

OF

ISAAC PENINGTON.

Dear Friend,

IT pleased the Lord to refresh me by thy letter. O how precious and pleasant is it to feel life stirring in God's tender lambs, and their hearts purely breathing towards their Father! O that their joy may be full; and that they might sit safe under the shadow of their beloved, bringing forth the fruits of holiness and righteousness to him, in the pure stillness and rest, for ever. Shall not the clouds fly away? Shall not the blackness of darkness and trouble fix and abide in its own centre, and all sorrow, sighing, and fear of the soul's enemy, vanish from the hearts of all the mourners after, and waiters for, the Lord.

O God, hear the cries of thy poor inwardly distressed, and also outwardly afflicted and persecuted, heritage. Arise against that which stands in the way of their life and peace, and of thy service and glory through them, and let thy powerful presence (which doth great things) be felt in the hearts and assemblings of thy people together, that they may be purified and

preserved thereby to dwell in thy courts, to be satisfied with thee, to rejoyce in thy goodness, and be far from the fear of evil and transgression, which thou knowest how sorely it hath afflicted them, and bowed down their souls before thee.

O my Father, shall thy lambs live? Wilt thou be with them, a tender Father and a mighty God and Saviour? Wilt thou encourage them concerning all their fears, and carry on thy work of redemption mightily in their hearts? Then shall the glory of thy name be sung, and our God alone exalted in the midst of us for ever. And we will walk in humility and fear before thee, and in tender bowels one towards another all our days; and nothing but life shall reign in us, and appear amongst us, when thou hast perfectly destroyed sin and death out of the midst of us.

Dear friend, my heart is with you in your assemblings, and sometimes the Lord gives me cries for you, that he would appear amongst you, as a refresher of your souls and guider of your paths. And O that he would put forth his mighty hand to slay the enmity and earthly nature (with all the reasonings thereof) in every heart; that the pure seed might spring and prosper in you all, to the praise of that fountain from whose fullness it is, and by whose blessing alone it grows up and prospers.

I am,

Thy friend in dearness and truth of affection,

I. P.

From Alesbury goal,
4th of 1st month, 1665.

Dear

Dear Friend,

I HAVE not much freedom to write at present, being retired in spirit and mourning to my God, for his powerful bringing forth of his pure life, yet more perfectly both in myself and others, yet the spirit of thy letter doth so strongly draw that I cannot be wholly silent.

This, therefore, in the uprightness, fear, and tenderness of my heart, I say to thee.

There is a pure principle of life in the heart, from whence all good springs. This thou art to mind in thyself; and this, thou art to wait on the Lord, to be taught, and enabled by him to reach to in thy children; that thou mayest be an instrument in his hand to bring them into that fear of him, which is acceptable to him, and will be profitable to them. Mind therefore its leadings in thy heart, and wait to be acquainted with its voice there; and when thy children ask thee any questions of this nature,—What God is; where he dwells; or whether he sees them in the dark—do not reject it, but wait to feel somewhat of God raised in thee, which is able to judge whether the question be put forth in sensibility or in vanity; and which can give thee an advantage of stirring the good, and reaching to that which is to be raised both in young and old, to live to the praise of him who raiseth it. And take heed of a judgment after the flesh, for so thou mayest judge us, our principles, and practices, and approve or disapprove, &c. But wait to feel that raised in thee, which judges righteous judgment in every particular, and wait the time of its judgment, and be still and silent, farther than manifestly thou knowest that it, and not thou, judgeth.

And as to thy children, daily feel the need of instruction from the Almighty, to govern and direct them, and wait daily to receive from him, and what thou receivest, give forth in fear, and wait for his carrying it home and working it upon their hearts. For he is a

Father, and hath tenderneſs, and gives true wiſdom to every condition of his people that wait upon him; ſo as he may be known to be all, daily, and they able to be nothing without him.

Thou expecteſt, perhaps, from me, an outward rule; but I have no rule, but the inward life, and that not in the way of outward knowledge, but daily made known as my Father pleaſeth, nor can I direct thee to any other, but to wait, that life may be revealed in thee daily, according to thy daily need in every particular. And this I ſay to thee, in the love of my heart, wait, O wait, for the true diſcerning which is given to the true ſeed (in the raiſing and dominion of which in thee thou wilt feel it, and not otherwiſe), that a wrong thing judge not in thee, in the reaſoning and fairly appearing wiſdom, for then thou wilt judge and be led amiſs, and, through error of judgment, ſtray aſide, and wander from the deſire of thy heart.

But breathe unto the Lord, that thy heart may be ſingle, thy judgment ſet ſtraight, thou thyſelf by his principle of life in thee, and thy children guided to, and brought up in, the ſenſe of the ſame principle. As for praying, they will not need to be taught that outwardly; but if a true ſenſe be kindled in them, though never ſo young, from that ſenſe will ariſe breathings to him that begat it, ſuitable to their ſtate, which will cauſe growth and increaſe of that ſenſe and life in them.

Thus in the plainneſs of my heart have I answered thee, according to the drawings and freedom which I found there, which I dare not exceed, who am

Thy unfeigned friend,

Though outwardly unknown,

I. P.

20th of 3d Month, 1665.

Ah,

Ah, Friend,

DREADFUL is the Lord: it is now known and felt beyond what can be spoken. Doth thy heart fear before him; art thou willing to be subject to him; dost thou desire strength from him to trust thyself and thy family with him? O that thou mayest be helped daily to cry unto him, that he may have mercy upon thee, who is tender-hearted and able to preserve, when his arrows fly round about.

Retire, deeply retire, and wait to feel his life, that thy soul may be gathered out of the reasonings and thoughts of thy mind, into that which stays from them, and fixeth beneath them; where the Lord is known and worshipped, in that which is of himself, of his own begetting, of his own forming, of his preserving, of his own shutting and opening, at his pleasure. And living in the sense and pure fear of the Lord (not meddling to judge others or justify thyself; but waiting for his appearance in thee, who is the justifier and justification) thou wilt be enabled by the Lord, in his seasons, to bring thy children and family into the same sense; that thou and they together may enjoy the same preservation from him, so far as he sees meet, whose will is not to be limited, but to be subjected to.

And if thy heart be right before the Lord, and thy soul awakened and preserved in his fear, thou wilt find somewhat to travail out of, and somewhat to travail into, and the Lord drawing and leading thee. And this stroke, which is so dreadful to others, nor altogether without dread to thee, will prove of great advantage in thy behalf; in drawing thee more into a sense and acquaintance of the infinite one, and in drawing thee from thy earthly thoughts and knowledge, which will not now stand thee in stead.

Thy friend,

I. P.

8th of 7th Month, 1665.

For Friends in the Truth in and about the two Chalfonts:

Dear Friends,

I AM separated, as to bodily presence, from you; but I cannot forget you, because ye are written on my heart, and I cannot but desire your peace and welfare, as of my own soul. And this is my present cry for you. O that ye might feel the breath of life, that life which at first quickened you, and which still quickeneth, being felt, and that breath of life, has power over death, and being felt by you, will bow down death in you, and ye will feel the seed rising up its head over that which oppresseth it. Why should the royal birth be a captive in any of you? Why should any of you travail and not bring forth? Why should sin have dominion in any of you, and not rather grace reign in its life and power in you all? O that ye may receive quickenings, O that ye may receive help, O that ye may be led into the true subjection, which brings forth the true dominion. Indeed I cry for my own soul, and I cry for your's also, that in one virtue and power of life we may be knit together, and serve the Lord our God in perfect unity of spirit.

O Father, blow upon flesh in us all, dry it up at the roots, let all the births thereof die in us, and its womb become barren, that no more fruit may be brought unto death and unrighteousness; but let thy pure principle live in us, and the womb, that hath been too long barren, abound with seed unto thee, that we may be, to thy praise, a vineyard of thy own planting, watering, and dressing, bringing forth pure holy fruits, pleasant to thy taste; that thou mayest never repent of the especial love, favour, and mercy thou hast shewed to us, in gathering us out of the world, and from amidst the many professions; but mayest follow us with the same love and delight, to do us good for ever; and we may be found walking worthy of thy tender visits, and the great mercy thou

thou hast shewed us, and of the great things we yet hope for from thee.

My friends, what shall I say unto you? O the Lord God keep you living and sensible, and let your walking and converse be with him, both in private and in your assemblings; be serious in your spirits, that ye may feel the weight of his seed springing up in you, and resting upon you, to poise your hearts towards him; and let the earthly thoughts, desires, and concerns, which eat like a canker, be kept out by the power of that life, which is yours, as ye abide in covenant with him that hath gathered you, by his pure light shining in you. O that ye may all dwell there, and not draw back into the earthly nature, where the enemy lies lurking to entangle and catch your minds, and bring you to a loss.

Feel my bowels of love and tender care of you in the quickening life of God, and the Lord God watch over you for good, to perfect his work in you, and draw your hearts nearer and nearer to himself, until they be quite swallowed up of him; that ye may at last find your hearts fitted for and welcomed into the bosom of your beloved, and there may sit down in the rest and joy of his fulness for evermore, which is the blessed end of the Lord's love to you, and all the faithful travails which have been for you.

Your friend and brother in the truth,

I P.

From my place of confinement in Alesbury,
20th of 4th Month, 1666.

Even when ye were sitting together, waiting on the Lord (some of you I doubt not), did these things spring up in my heart towards you; and if ye taste any sweetness or refreshment in them, bow to the fountain, and be sensible of his praise springing in the midst of you.

To the Earl of Bridgewater.

Friend,

IT is the desire of my heart to walk with God, in the true fear of his name, and in true love and good-will to all men, all my days here upon the earth. For this end I wait upon God, night and day, to know his will, and to receive certain instruction from him, concerning what is acceptable in his sight.

After he hath in any thing made manifest his pleasure, I wait upon him for strength to perform it; and when he hath wrought it by me, my soul blesteth him therefor. If this be a right course, I am not to be condemned herein; if it be not, and thou knowest better, shew me, in love, meekness, and tenderness, as I would be willing to make any thing known to thee, for thy good, which the Lord hath shewn me.

But this I am fully assured of, that God is higher than man; and that his will and laws are to be set up, and obeyed, in the first place; and man's only in the second; and in their due subordination to the will and laws of God.

Now, friend, apply thyself to do that which is right and noble, and that which is truly justifiable in God's sight, that thou mayest give a comfortable account to him, when he shall call thee thereunto. That which thou hast done to me hath not made me thy enemy; but, in the midst of the sense of it, I desire thy welfare, and that thou mayest so carry thyself in thy place, and actions, as that thou mayest neither provoke God against thee in this world, nor in the world to come. Hast thou not yet afflicted me enough without cause? Wouldst thou have me bow to thee therein, wherein the Lord hath not given me liberty? If I should give thee outward titles and honours, might I not do thee hurt? O come down, be low in thy spirit before the Lord; honour him in thy heart and ways, and wait for the true nobility and honour from him. Thou hast
but

but a time to be in the world, and then eternity begins; and what thou hast sown here thou must then reap. O that thou mightest sow, not to thy own will and wisdom, but to God's spirit; and know his guidance, who is only able to lead man aright. Indeed, thou shouldest be subject in thy own heart to that which thou art offended at in others; even that in the inner parts, which testifies for God, and against the thoughts, ways, and works of corrupt man; that thou mightest feel a principle of life from God, and good fruit brought forth from that principle to him; and that the evil nature, with the evil works thereof, might be cut down in thee; that thy soul may escape the wrath and misery which attends the works and workers of iniquity.

I have sent thee this enclosed in love. Read it in fear and humility, lifting up thy heart to the Lord, who giveth understanding, that it may be a blessing to thee; for in true love was it writ, and is of an healing and guiding nature. I have formerly writ to thee, but my way hath been so barred up, that I have not found access easy, and how or whether this will come to thy hand I know not; but this I truly say to thee, I have felt the Lamb's nature under my sufferings from thee, whereunto I have given thee no provocation, neither for the beginning nor continuance of them, and if thou canst, bring that thing to the trial of the witness of God in thy heart, that will deal truly with thee, blaming what God blames, and justifying what he justifieth: and though the Lord beholdeth, and will plead the cause of his innocent ones (who, the more helpless they are, the more they are considered and tendered by him), yet I do not desire that thou shouldest suffer, either from God or man, on my account; but that thou mightest be guided to, and preserved in, that which will be sweet rest, peace, and safety, to all that are sheltered by it, in the troublous and stormy hour; in which the Lord will distress man, and make him feel his sin and misery.

This is the sum of what I have at present to say, who have writ this, not for any by-end, but in the stirrings
of

of true love towards thee, and from a true desire that thou mightest feel the power of God forming thy heart aright, and bringing forth the fruits of righteousness in thee, that thou mightest be made by him of the seed of the blessed, and inherit the blessing, and find the earthly nature consumed, and brought to naught in thee, to which is the curse, and which must feel the curse, as God brings forth his righteous judgments in the hearts, and upon the heads of the transgressors. And, knowing there to be a certain day of God's calling transgressors to account, and the terribleness of his wrath and consuming pleasure in that day, I warn thee in tenderness, and in the bowels of love beseech thee, to consider thy ways, and make thy peace with him, that thou mayest not be irrecoverably and eternally miserable; but mayest be transformed by his life and nature, and sow to him the fruits thereof, that thou mayest reap, and receive of him that which is the soul's joy.

And friend, know this assured truth, it is not a religion of man's making or choosing (neither the pope's, nor any other man's), but only that which is of God, which is acceptable to him: and what will become of that man, whose very religion and worship is hateful to God? Where will he stand, or what account will he be able to give when he appears before him?

Thou hast not often met with such plain dealing as this. These things very nearly concern thee O wait upon God for his true light, that thou mayest not be deceived about them; because thy loss thereby will be so great and irreparable.

I am thy friend in these things, and have written
as a true lover and detractor of the welfare of
thy soul

I. P.

From Alebury gaol,
24th of 6th Month, 1666

For the Friends in Truth in and about the two Chalfonts.

As a father watcheth over his children, so do I wait and desire to feel the Lord watching over my soul continually. And in his love, care, wise, and tender council, is my safety, life, and peace, and I never yet repented either waiting for him or hearkening to him. But if I have hearkened at any time to any thing else, and mistook his voice, and entertained the enemy's deceitful appearance, instead of his pure truth, which it is very easy to do, that grievous mistake hath proved matter of loss and sorrow to my soul.

Now, O my friends, that ye might know and hear the voice of the preserver. So shall ye be preserved, and kept from the voice of the stranger, which draweth aside from the pure principles of life, and the true feeling sense. There is that near you which watcheth to betray. O the God of my life, joy, peace, and hope, watch over your souls, and deliver you from the advantages which at any time it hath against any of you. The seed which God hath sown in you, is pure and precious. O that it may be found living in you, and ye abiding in it. O that no other seed may at any time usurp authority over it, but that ye may know the authority and pure truth which is of God, and therein stand, in the pure dominion, over all that is against him. For in the principle of life, which ye have known and received in measure, is dominion, and ye therein preserved are in the dominion over the impure and deceitful one, and that judging in you hath power to judge all impurity and deceiveableness, as the light thereof pleaseth to make it manifest to you, but out of that ye will easily become a prey, and set up darkness for light, and account light darkness, and then a wrong wisdom, confidence, and conceitedness, will get up in you, and lead you far out of the way and spirit of truth. O, my dear friends, that that may be kept down in you which is forward to judge, and approve or disapprove, and the weighty judgment of the seed be
waited

waited for. And O do not judge, do not judge, before the light of the day shine in you, and give forth the judgment, but stand and walk in fear and humility, and tenderness of spirit, and silence of flesh, that the Lord be not provoked against any of you, to give you up to a wrong sense and judgment, to the hurt of your souls. And mind your own states, and the feeling of life in your own vessels; which will keep you pure, precious, and chaste in the eye of the Lord. And O do not meddle with talking about others, which eats out the inward life, and may exalt your spirits out of your place, and above your proper growth, be as the weaned child, simple, naked, meek, humble, tender; easily led by, and subjected to, the Father, so will ye grow in that which is of God, and be preserved out of that which hunteth after the pure life, to betray and destroy it. I have an interest in you, my cries are to the Lord for you, and I exceedingly thirst after your preservation and growth in that which is pure; and in that breathing longing spirit towards you, was it in my heart at this time to write unto you; and the Lord God of my mercies, hope, and life, watch over you for good, and keep your hearts in the pure and single watch; that the enemy (by any subtle device of his) break not in upon you; nor ye, by any temptation, be allured or drawn from the Lord; but may know the pure; eternal, everlasting habitation, and may dwell and abide therein, to the joy of your own souls, and the rejoicings of the hearts of all that have travelled for you in the Spirit of the Lord.

From your brother and companion in the faith,
patience, and afflictions of the seed,

I. P.

Alebury Prison,
25th of 11th Month, 1666.

Dear

Dear M. E.

I FOUND true unity with thy letter, and a tender desire springing in my heart to the Lord for thee, that as he hath in mercy quickened and gathered thee to himself, out of the nature and spirit of this world, so he would please, through the same tender mercy, to preserve thee in that which gives the sense of his goodness, and enables to walk worthy thereof.

My dear and tender love to thy sister. O fear the Lord, and watch over one another in love, faithfulness, and meekness of spirit; and be not of a distrustful spirit, but trust your father in every trial, temptation, condition, or strait.

Thy friend in the truth, and for the
truth's sake,

I P

27th of 11th Month, 1666.

Dear M. S.

IT is in my heart at this time to write to thee, not in the will, wisdom, and affections of a man, but in the tender love and melting bowels which are of God; beseeching thee to take heed of that wisdom which (under subtilty and disguise) leads from the nature, spirit, and power of truth, raising up another thing in the heart for the witness and truth of God, with which it bewitches the mind, and then wipes its lips and saith, It has done no harm, but others are guilty, and my spirit and ways are innocent in the sight of the Lord, and I feel his justification and clearness before him therein.

O' M. S.

1. M. S. if thou be'st entangled by that deceitful wisdom, if another thing get up in thee which is not of the truth (of the true innocency and simplicity, whatever it appears to thee), then thou canst not hear the voice of the prophet, which thou once heardest, nor stand to the testimony which it gave thee to bear, but wilt warp and decline from (in the subtilty and specious pretences) what thou tookest up in the uprightness and simplicity of truth, and, not hearing the voice of that prophet, thou wilt err more and more, and grow strong, wise, and hard in thy error, even till at length the Lord be provoked to cut thee off by his spirit and power from among his people.

3d of the 8th Month, 1667.

Dear Friend,

I HAVE heard that thou hast somewhat against W. R. whereupon thou forbearst coming to meetings to his house; which thou oughtest seriously to weigh and consider, that thy path and walking herein may be right and straight before the Lord. Is the thing, or are the things, which thou hast against him, fully so as thou apprehendest? Hast thou seen evil in him, or to break forth from him, and hast thou considered him therein, and dealt with him as if it had been thy own case? Hast thou pitied him, mourned over him, cried to the Lord for him, and in the tenders bowels of love and meekness of spirit, laid the thing before him? And if he hath refused to hear thee, hast thou tenderly mentioned it to others, and desired them to go with thee to him, that what is evil and offensive in him might be more weightily and advantageously laid before him, for his humbling, and for his recovery unto that which is a witness and strength against the evil? If
thou

thou hast proceeded thus, thou hast proceeded tenderly and orderly, according to the law of brotherly love, and God's witness in thy conscience will justify thee therein. But if thou hast let in any hardness of spirit, or hard reasonings against him, or hard resolutions, as relating to him, the witness of God will not justify thee in that. And if at any time hereafter thou hast any thing against others, O learn from that of God in thee to shew bowels of compassion towards them, as the Lord has had pity on thee. And keep to his witness in thy heart. Wait to feel the seed, and to keep thy dwelling therein, that thou mayest abide in the peace and rest thereof, and not depart out of thy habitation, out of the sense of truth, for that will let in temptation upon thee, give the enemy strength against thee, and fill thy soul with anguish and perplexity. So the Lord God of infinite tenderness renew his mercy upon thee, and keep thee in that, wherein his love, life, rest, joy, peace, and unspeakable comfort of his holy spirit (which is able to keep the mind out of all the snares and temptations of that which is unholy), is felt and witnessed, by those who are taught and enabled by him to abide and dwell in that into which he gathered them, and in which he hath pleased to appear unto them.

This is in the love and tender goodness of the
Lord to thee, from thy friend in the truth,
and for the truth's sake,

I. P.

13th of 10th Month, 1667

To a Couple that were upon marrying.

Dear Friends,

IT is a great and weighty thing that ye are about, and ye have need of the Lord's leading and counsel therein, that it may be done in the unity of his life, that so Friends in truth may feel it to be of God, and find satisfaction therein.

Friends, the affectionate part will be forward in things of this nature, unless it be yoked down; and it will persuade the mind to judge such things to be right and of the Lord, when indeed they are not so. Now if it be not of the Lord, but the affectionate part, friends cannot have unity with it, nor will it prove a blessing to you; but you will find it an hurt to your conditions, and a load upon your spirits afterwards, and the fruits and effects of it will not be good but evil; and then, perhaps, ye will wish that ye had waited more singly and earnestly upon the Lord, in relation to the thing, and that ye had taken more time and consulted more with friends, before there had been any engagements of affections. The Lord by his providence hath given you a little time of respite. O retire unto him, and abase yourselves before him, and pray him to counsel you, by his good spirit, for your good. That if it be not of the Lord, the power (waited upon by you) may loosen your affections in this respect. But if it be of the Lord, and be orderly brought before friends, and their counsel and advice sought in the fear of the Lord, they will have unity with it, and with gladness express their unity: which may be a strength unto you against the tempter afterwards.

This is in true love to you, and in singleness of heart, the Lord knoweth.

From your friend in the truth,

I. P.

4th of 3d Month, 1668.

Friend,

Friend,

HATH the Lord drawn thy heart to hear the sound of truth, and given thee some sense and favour thereof, though, perhaps, not as yet full satisfaction in all things that are truly and faithfully testified concerning it. O prize this love of God to thee, and watch and pray, and come into the pure fear, that thou mayest walk worthy of it, and mayest discern in spirit what it is that gives thee the favour, and so receive the leaven of the kingdom, and feel its leavening virtue upon thy heart day by day. For after the Lord hath been at work, the enemy will be at work also; and thou mayest both meet with him without and within too, in reasonings and questionings against the demonstration of God's spirit to thy heart and conscience. Now if thou wilt hearken to these, they will eat out the sense and belief of what God's Spirit begat in thee. Oh, how many wise men, and how many knowing men, that have tasted of some true experiences, have not the sense and discerning of the Spirit and power of the Lord, and it is now made manifest; but speak hard words, and think hard thoughts of his Truth and its precious appearances. Ah! what are we, any of us, on whom the Lord hath shewn his mercy, and whose hearts he toucheth, and maketh sensible of his drawings, yea, and not only so, but also gives us to partake of the eternal life and virtue, which he hath hid in his Son from the eyes of all living. We sought it up and down in the deeps and heights; but the deep said it is not in me, and the highest mountain and hills that ever we met with, could not bring salvation to us. But at length we found the fear of the Lord to be the true wisdom, and that which taught us to depart from evil gave us the true understanding. Now if any among us are not thus taught, but only own the doctrines of Truth published among us, being thereunto overcome by the demonstration of God's Spirit, yet for all this they are not felt by us in the life and unity of the Spirit of the Lord with us, and such the Lord will
B. manifestly

manifestly prune off in his own due time, and graft in others in their stead. Yea, such as do indeed give up to Truth, and in measure feel the power of it, and are made by the power of the Lord subject to it, yet if in any thing they let in the spirit of the world, and act according thereto, so far they are not of the Truth, nor owned by it.

Now, dear friend (for so far as thy heart is touched by God's Spirit, and answereth thereto, thou art dear unto me), mune thy condition, and wait on the Lord in humility of heart, and in subjection to what he inwardly, by his Spirit, daily makes manifest; that thou mayest come into the obedience of the Truth daily; that thou mayest daily feel the change which is wrought in the heart and conscience, by the holy, eternal, ever-living power; that so thou mayest witness (according to the Scriptures) that which is born of the Spirit is spirit, and then thou wilt feel that this birth of the Spirit cannot fulfil the lusts of the flesh, but will be warring and fighting the good fight of faith, in the power of life, against them, and so, in faithfulness to the Truth, and waiting upon the Lord, thou shalt witness an overcoming in his due time, for, indeed, the true faith overcomes, the true shield beats down the most fiery darts, and, in the power of the Lord, the enemy is so resisted that he fleeth; and the name of the Lord is indeed a strong tower to his children, to which his seed know how to retire and feel safety.

O, the conquering faith, the overcoming life and power of the spirit! We cannot but speak of those things, and cry up the perfect gift and the power of him, who is not only able to perfect his work in the heart, but delights so to do, and even to tread down Satan under the feet of those that wait in patience for the perfect conquest, for nothing else will fully satisfy. The rest, the peace, liberty, the life, the virtue of the gospel, is not fully known and enjoyed, while there remains any sin to sting and trouble. And this I can faithfully witness, that when the power is revealed, when the blood washeth, the soul is clean and as white

as snow, and the enemy hath not power to break in, but life triumphs over him. And why may there not be a continuance of such a state? Yea, I verily believe many can witness a continuance of such a state, which the Spirit of the Lord doth not call less in them than a perfect state, a sound state, wherein Christ, the heavenly physician, hath healed them perfectly, and made them witnesses of true soundness of soul and spirit in the sight of God. O, that all knew and enjoyed it, that truly desire and long after it! But as for thee, this is in my heart to thee. Thou hast found the pearl, the Lord in mercy to thee hath discovered to thee the true pearl. Now this remains, that thou be a wise merchant, selling all to purchase it. Thou must keep back nothing. Christ (the living Truth, the holy power of righteousness) must be dearer to thee than all. If father, mother, livelihood, liberty, friendship, outward advantages, &c. or any thing else, be dearer to thee than him, he will look upon thee as unworthy of him, and cannot but turn from thee, and suffer hardness and darkness to come again upon thee.

Therefore prize the day of thy visitation from the holy God (from the God of mercy and salvation), and be faithful in the little, in the day of small things, if ever thou desire to enjoy and be ruler over much. The Lord may exercise thee in, and require of thee, little things (as he hath done the rest of the flock, whose footsteps thou art to follow to the Shepherds tents), and the enemy will be endeavouring to stop thee, and perplex thee, in every little thing that the Lord requires of thee. But be thou simple like a child, not taking care what to answer wise professors, nor what to answer the reasoning of thy own mind, but seeing thou hast felt the demonstration of Truth from God's holy Spirit, O, breathe unto the Lord to preserve thee in the innocency and simplicity thereof, that the Lord may be with thee therein, and thereby bring thee through the day of Jacob's trouble, to taste of Jacob's deliverance and salvation out of trouble for thou must meet with trials as well as others have done, and the enemy's

endeavour will be to make thee stumble and start back in the day of trial. But if thy eye be towards the Lord, he will uphold and strengthen thee, and bring thee through all that stands in thy way, manifesting to thee daily more and more the path of holiness, wherein the ransomed of the Lord walk, and enabling thee also to walk therein

Therefore watch the thoughts and reasonings which rise in thee, and retire from them, waiting to feel the pure seed, and to hear its voice in stillness, whose voice is otherwise than after the noises of the questionings and reasonings, which the enemy raiseth in the mind, to fill it with doubts, and troubles, and to weaken the faith and sense which God wrought in the heart, when he reached forth his Truth in the power and demonstration of his Spirit unto it. This was God's love, this was the day of his power, which loosens the mind from its lovers (and the ways of its own choosing), and begets a willingness to be joined to the Lord and his pure Truth.

O, take heed of hearkening to the enemy, to the subtil reasoner, the entangler of the soul take heed of consulting there, where he lays his baits to entangle the mind, and undo the work of God's power in the heart, and so to make unwilling again after the Lord had made willing. The steps which the soul takes in the power (even the inclining the mind towards the Lord and his pure Truth) tend to salvation; but if any let in unbelief of those things concerning which God had wrought faith in them, they draw back to perdition, they hearken to that which tempts from the Lord, and to that whose end is to destroy them.

This is in true love to thee, and from an upright desire that thou mayest feel the Lord's preservation of thy soul, in that which is of him, and his separating thee from all that is not of him.

From a friend to all that breathe after the Lord,
and desire to know and partake of the power
and life of Truth as it is in Jesus, the alone
Redeemer and Saviour of the soul. I. P.

3d or 4th of 10th Month, 1668

Friend,

Friend,

It is a wonderful thing to witness the power of God reaching to the heart, and demonstrating to the soul the pure way to life, as in his sight and presence. Surely he that partakes thereof is therein favoured by the Lord, and ought diligently to wait for the giving up to the leadings of his holy Spirit, in every thing, that so he may travel through all that is contrary to him, into that nature and spirit which is of him. It is a wonderful thing also to witness God's preservation from backsliding, and from being entangled by the subtilty of the enemy; who hath many ways, and taking devices, of ensnare the simple mind, and draw it from the sense of truth, into some notions and belief of things, wherein the soul may be lulled asleep with hopes and persuasions, but hath not the feeling or enjoyment of the true life and power.

O friend, hast thou a sense of the way to the Father? Then be careful that thy spirit daily bow before him, and wait for breathings to him from his pure Spirit, that he would continue his mercy to thee, keeping thee in the true sense, and making thy way more and more clear before thee every day, yea, and bearing thee up in all the exercises and trials which may befall thee, in every kind, that by his secret working in thy spirit, and helping thee with a little help from time to time, thou mayest still be advancing nearer and nearer towards the kingdom, until thou find the Lord God administer an entrance unto thee thereinto, and give thee an inheritance of life, joy, righteousness, and peace therein, which is strength unto the soul, against sin and death, and against the sorrow and trouble which ariseth in the mind, for want of God's presence and holy power revealed there.

And be not careful after the flesh, but trust the Lord. What though thou art weak, and little, though thou meet with those that are wise and knowing, and almost every way able to reason thee down, what though thou hast not wherewith to answer, yet dost

thou know and hast the feelings of God's pure truth in spirit, with a desire to have the life of it brought forth in thee, and so to witness the change and renewings which is by his power. O, dear heart, herein thou art accepted of the Lord, and here his tender love and care will be over thee, and his mercy will daily reach to thee, and thou shalt have true satisfaction in thy heart, and hold the Truth there, where all the reasonings of men, and all the devices of the enemy of thy soul, shall not be able to reach: yea, thou shalt so feel the Lord to help his babe against the strength of the mighty, in the seasons of his good pleasure, as shall exceedingly turn to his praise, and so thou shalt experience that whom God preserves, all the gates of hell shall not be able to prevail against. Therefore look not out at men, or at the words and wisdom of men, but keep where thou hast felt the Lord visit thee, that he may visit thee yet again and again every day; and be teaching thee farther and farther the way to, and be drawing thee into, his dwelling-place, where is righteousness, life, rest, and peace, for ever.

This arose in my heart this morning, in tender love towards thee. Look up to the Lord, who can make it useful to thee, to warm, quicken, and strengthen, thy heart and mind towards the Lord, and his pure Truth, wherewith he has visited thee. And if thou feel any thing therein suitable to the state and condition of thy soul, O, bow before the Lord, that in the true humility thou mayest confess, and give the glory to him of what belongs to him.

From thy friend in the Truth, which cleanseth
the heart from iniquity, as it is embraced and
dwelt in.

I. P.

23d of 10th Month, 1668.

Dear

Dear Friend,

WHO art lovely to me in that precious life wherewith the Lord hath visited thee, and wherein he hath brought thee forth for his service, and to his praise.

Our Father is wise and powerful, who hath begun a work which he is able to carry on, and all the briars and thorns of the wilderness are not able to stop his course, who is a consuming fire.

I find the spirits of Friends here much raised, who dwell in the fear and dread of the Lord God Almighty, where the fear and dread of man is removed far away. The Lord preserve us near unto himself, out of that which separates from him and weakens, and nothing shall be able to interrupt our joy in the Lord, nor our delight and pleasure in his will. Lo I come, saith the child, to do thy will, O God, to drink the cup thou hast prepared, although there is a nature which cannot but say, If it be possible, let it pass away, but that nature is bowed down and subjected under its proper yoke, and in submission is kept out of sinning against the Lord, and accepted by him, who bows it and makes it willing to follow the Lamb in the day of his power. Truly the Lord hath done great things for us, he hath given us the sight and knowledge of himself in his Son, which is life eternal; he hath given us of the nature and spirit of his Son, he hath given us of the true faith, whereby the just lives, and obtains victory over sin, death, and the grave; he hath given us of the hope which purifies the heart, and stays the mind in all storms, he hath given us of the Lamb's patience and meekness, &c. And now if he will brighten these by afflictions, and try them, and cause them to shine to his glory; yea, and take advantage to increase them, and add further virtue to them, what cause have any of us to complain? Israel, of old, after the flesh, murmured upon every trial, but Israel, after the new creation, doth not so, but blesteth the Lord, and repineth not at the instruments which he permitteeth to ~~affect~~ affect them; but they

they love the Lord and love his Truth, and are faithful in their testimony thereto, whatever befalls them. Yea they rejoice that they are counted worthy to suffer in any kind for his name's sake, and are like lambs before the shearers, not opening their mouths, in way of murmuring or reviling; but instead thereof, pitying them, praying for them, and blessing, because God hath made them children of love, children of peace, children of blessing, which nature they retain in the midst of all their trials and afflictions, and shew forth the virtues of him that hath called them. So that men shall not put out our life, nor put out our light, nor sever us from the love and power of God, but the more need we find of our God, and of his help and strength, the nearer shall we be driven to him, and dwell more closely in union with him, and in holy and humble dependance upon him. And in this temper shall we draw and receive more from him, and the more we draw from him, the better will it be with us, and the more like him shall we be. The Lord keep open that heavenly eye in his children and servants, which looks, over this world with the affairs and concerns thereof, to that which is immortal and invisible, where our life is hid from others, though made manifest in and felt by us, from the living spring which quickens, nourisheth, and refresheth. And as afflictions abound from men, so shall consolations, life, and strength abound from the Lord, unto all, and upon all, who look not out, but abide and wait there where it springs and flows.

My dear love is to friends in these parts (particularly M. O.), the Lord preserve them and keep them near to himself, that they may receive counsel and strength from him, according to their need. I am sensible of thy great love to us expressed in thy care and tenderness of our child, as well as in other things; I hope she is no burthen to thee. O that she might feel and be guided by that which keeps in order all that are subject to it. I remain, thy friend and brother in the life and love which never dies nor changes, I. P.

18th of 2d Month, 1670,

Dear

Dear Friend,

SINCE I last saw thee, there have been many deep and serious thoughts on my heart concerning thee, and a sense of thy state as before the Lord, and breathings of heart for thee. I am sensible that the Spirit of the Lord is striving with thee, and in some measure opening thy heart towards Him and his Truth; and I am sensible withal that there is much striving against him, and many strong holds of wisdom and reasonings in thee, which must be broken down before Truth can spring up in thy heart, and exercise its power in thee, and have full command in thee.

Now this morning when I awaked, there were three things sprang up in me, which my heart did singly and earnestly desire for thee. One was, that thou mightest be led by God's holy Spirit into the new and living covenant, where Christ is revealed, and the soul united to Him as its Lord and King, in a bond of indissoluble union. Another was, that thou mightest daily be taught of God, and learn of Him, in this holy, new, pure, and everlasting, covenant. The third was, that thou mightest be true and faithful to God, to obey and follow him, in whatever he teaches, and requires of thee.

If thou wert but in this state, thou wouldest find sweetness and rest, and peace and power, and the righteousness of our Lord Jesus Christ, and life eternal, revealed in thy own heart, and with joy draw water out of the wells of salvation.

Now if thou come to witness Christ's appearance in spirit, and wilt become a disciple unto him, there are three things thou must apply thy heart to learn of him, which indeed are the sum of the gospel, or of what is taught in and by the gospel. The first is to fear God; this is the beginning of the true heavenly wisdom, and this is the perfection and the end of wisdom also, for the true wisdom not only brings into the fear, but it builds up in the fear, yea, and perfects in the fear also: according as the apostle saith, "Perfecting holiness in the fear of the Lord." Now this is not such a fear

as

as man can attain by all he can do, but is the fear of the new covenant, which God puts into the hearts of his children, as he quickens them and brings them up in the new covenant. This is such a fear, as that those in whom it is placed, cannot depart from the Lord; nor, abiding in it, err from the way of life and holiness; for all sin and transgression, all rebellion against the Lord, and grieving and quenching his Spirit, is out of this fear. O, that thou mightest receive this fear from the Lord, and grow up unto him daily in it.

The second is (which depends upon and flows from the former), to give glory to God, in discerning his life and power, and the virtue of his Spirit and his grace, working all in thee; and so still ascribing the glory to him, of all thou art, dost, or canst do: for in the day of the gospel, no flesh can glory in the presence of our God, but the Lord alone is exalted in the spirit of his children in that day. And indeed as every one comes into the fear of the new covenant, the presence of the Lord is there, dwelling in the midst of the heart, and he is found working all therein, and bringing forth the seed of life, and working down sin, and death, and corruption. And they that are here, feel their own poverty and nothingness, as in themselves, and that their way to become strong in Christ, is first to become weak in themselves; and so when they are strong in him, he who is their strength is glorified and admired, and self is of no reputation or value for ever and ever, for that is cleaved to which brought self down; and that power and spirit being cleaved to, it still keeps it down.

The third is, that thou learn to worship God in spirit and truth. O, this worship is precious indeed; and this is the only sort of worship which God seeketh and regardeth among the many various kinds of worshippers which appear at this day. This worship was declared by Christ, and taught his disciples, but it has been in great measure departed from, and though many have sought after it, yet none ever could find it, but as they have learned of the Father to return to the anointing,
and

and so be gathered into his spirit, where Christ's name is known, and where they that meet together worship in his name; and of a truth none know or can worship in Christ's name besides these.

There have been great mistakes about worship and gatherings, they having not been in the name and power of our Lord Jesus Christ, but only in a profession thereof, and an imitation of things, without the true life and power, and what is that worship and religion in the sight of the Lord.

Now that thou mayest come into this state, and learn all these lessons of the Lord in the new covenant, there is one thing indispensably necessary for thee, which is, to know the hour of God's judgment in thy own heart, and to lie under the judgment of the Lord, bearing it till he finish it, and bring it forth unto victory. For this is the way whereby he purges and redeems the soul, to wit, by the spirit of judgment and burning. Thou must therefore wait for and come to feel the spirit of the Lord near thee, discovering sin to thee, and revealing judgment against it, and executing his righteous judgment upon the evil nature in thee, that he may raise up that good and tender plant of righteousness (out of the dry and barren ground), which his mercy is to.

Friend, mind the words which now spring in my heart to thee (for now my heart is open to thee in the true love and pure sense which is of God), which are these. If thou come to know God's Spirit, and to receive it, and feel it work in thee, and its pure light shine from the fountain and spring of life, thou wilt have a quicker sense and discerning therefrom, than can arise either from words written, or from thoughts, that is, the Lord will shew thee the way whereof thou doubtest, quicker than a thought can arise in thee; and the Lord will shew thee evil in a pure sense of the new nature, quicker than thou canst think or consider of any thing. And indeed this is needful, for sin lodges in the evil nature inwardly, and works not so much by a known law set up in the mind, as by a secret nature; and if

it be not resisted and withstood by another nature, it can never be overcome.

Now by this judgment set up in the heart, doth God overcome and keep down sin for ever, for the judgment of God is stronger than sin, and will bring it down, where his judgment is received and abode in, and that which brought it down being kept to, will keep it down, and it being kept down, life and righteousness (even the righteous life, spirit, and power, of the Lord Jesus, inwardly revealed) will be uppermost, and reign over it, and then thou shalt know what it is to be a king and priest to God, and to come to the laver at which God's priests wash, and to the blood with which their right ear, and thumb, and toe, is sprinkled, according to the type and shadow under the law.

Perhaps these words at present may be hard unto thee; but if thou come to wait on God's holy Spirit, and to the feeling of his appearance in thy heart, and learn of him to know what is good and what is evil in thy words, ways, worship, yea, and in thy very heart and thoughts, and also to choose the good and refuse the evil; they will grow easier and easier, and plainer and plainer, daily, as thou comest into the sense and experience of the things they mention, and thou wilt find Christ inwardly revealed in spirit, to be very properly called the Word of God, even the Ingrafted Word which is able to save the soul, for he is quick and powerful, and sharper than any two-edged sword, able to cut down all that shall appear or rise up in the heart, to resist or oppose his work.

The Lord so guide thee, manifest himself to thee, help thee, and lead thee by his holy Spirit and power, as that thou mayest come undeniably to experience and to be satisfied by him about these things. And mind not so much to know, as to be obedient and subjected to the Lord (both in thy heart and in thy conversation also), in the least thing that he makes manifest. If the Lord would shew thee but this one thing, that to use Thee and I thou to a particular person is proper language,

guage, and scripture language, and that to say You, is improper, and arose from pride, and nourisheth pride, and so is of the world, and not of the Father; and so bow thy spirit to him in this one thing, thou little thinkest what a work it would make within thee, and how strongly the spirit of darkness would fight against thy subjection thereto. The Lord lead thee, as he seeth good, and give thee faithfully to follow, for else, if the Lord should lead in any thing, and thou not follow in that thing, his spirit would be grieved and vexed thereby, and thy heart in danger of being hardened by the deceitfulness of sin

This is from one, who wandered long in the waste howling wilderness, wayless, from the Shepherd and Bishop of the soul, and was sorely afflicted, tossed with tempests, and not comforted, but at length it pleased the Lord in tender mercy to visit me, and by his own outstretched arm, to gather me into his own fold, where I have met with the holy mount of God, and his city the heavenly Jerusalem, and the spirits of the just men, and God the judge of all, that ever riseth, or can arise in the heart, and Christ the mediator, and the new covenant; wherein and whereby he mediates, and the blood of sprinkling, which speaketh good things to the souls that are sprinkled with it, yea, indeed, here are all the good things met with and enjoyed, which were shadowed out under the law, and the precious promises fulfilled, which make partakers of the divine nature as they come to be fulfilled.

What shall I say? The Lord knoweth that I speak these things not boastingly, or to lift up myself above others in my thoughts, but in tenderness and humility of heart, as before the Lord, for thy sake. And now this is my desire and prayer to the Lord, and the travail of my soul in his life and spirit, even that those that are yet scattered from the fold of rest, that the residue of the sheep of the house of Israel that are as yet lost, as yet driven away, as yet scattered up and down in their own apprehensions, conceivings, and several gatherings
and

and ways of worship, and likenesses and imitations of things without the true life and power, may be gathered out of all these into the same life, power, and fold of rest, into which God has pleased of his great mercy and tender goodness to gather us. For, indeed, God's house and holy building is to be exalted, and all others to be laid waste, and left desolate for the beast of the desert, and the dragons and owls, and birds of the night (which are unclean and noisome, and have not so much as a belief or hope to be thoroughly cleansed by the power of the Lord here in this life, nor ever knew what it was to bear the yoke of Christ's spirit and power): I say, all others are to be left for such as these to lodge in, and for the satyrs and dark spirits to dance in.

And indeed the houses which God hath not built, are very much filled with darkness and death already; and the food there is not living, nor the fellowship living, nor the pure living presence, name, and power, of our Lord Jesus Christ witnessed there. And therefore let all that are living in any measure, depart out of the buildings and gatherings which are not living, and put off all dead apprehensions of things, and the coverings wherewith they have covered themselves in the night season, that they may be clothed with the Spirit, with the power, with the life, with the innocency, with the meekness, with the righteousness, and holy nature of the Lamb, and know the garment which never was nor ever can be defiled. See how my spirit flows forth towards thee.

The Lord give thee the sense and favour of these things, that thou mayest thereby be kindled to wait on the Lord, to be led into the light of the living; that thou mayest live and walk with him therein, who is, and dwells, and walks with his, in the light. O, house of Jacob, come ye, let us walk in the light of the Lord, and let us come up to Sion, the holy hill of God, and to the gospel Jerusalem, that there he may teach us of his ways, and we may there learn of him to walk

in his paths; for there is the place of wisdom and true understanding, which none know but those that are taught of God.

This is in true friendship and tender love to thy soul, from its friend in truth and sincerity,

I. P.

26th of 8th Month, 1670:

My very dear Friend,

MANY are the trials, afflictions, and temptations, which the Lord seeth good to exercise us withal, for the purifying and making us white, that he may honour his name in us and through us, but this promise stands sure in the seed, "I will never leave thee, nor forsake thee."

And if our God be with us and for us, what can prevail against the work and design of his love and power towards us? I am deeply sensible of thy condition, feeling it even in the tender and melting love of my heart towards thee; and this word sprang in me to thee, Look not out, but trust in the Lord, who can make things easier than they seem likely to be, and will certainly carry his through the hardest things which he suffers to them.

O, the Lord keep all his in the pure innocency, out of the earthly contriving wisdom, which faith, Save thyself, avoid this dreadful brunt, this stroke of the cross, which it is easy to hearken to, if the mind be not kept to that eye and that wisdom, which discovers the tempter, and instructeth the bird to escape his snare.

My dear love is to thee and to all faithful Friends. The Lord keep you from hearkening to the enemy, and make you faithful to him, in the pure innocency and heavenly wisdom which is of him, for Truth triumphs
over

over deceit, and the life of the Lamb on the cross reigns and triumphs over death: glory to him who hath overcome in his person, and who teacheth us to overcome through faith, in his power, and from the overflowings of the conquering life in our hearts, which first brings down that which is contrary to Truth, and then reigns in the Truth.

Thy Friend in the love which never dies, and in
the Truth which changes not,

I. P.

Catsgrove, 14th of the 10th Month, 1670.

Dear Friend,

I AM sensible that the Lord hath visited thee with his power, reaching to thy heart, in the demonstration of his own Spirit, and that thy heart hath answered and said in the inwards of thy soul, It is God's Truth indeed. Now so far as God hath reached to thee, so far it behoves thee to confess him, and his Truth, and people before men, and to give up in obedience and subjection of spirit to the Lord, and if thou say in the simplicity of thy heart to any that have any tenderness, Thus it is with me; I believe from my heart this or this is of God. What shall I do, shall I give up in obedience thereto; or shall I disobey the Lord, grieve his Spirit, and wound my own soul? This will reach that which is of God, in any; and this will wound and trouble that which is not of God.

The Lord guide thee, and pity thee, and help thee in thy straits and doubts, and fears, and troubles, both in reference to thyself and mother. God is my witness, whom I serve in my spirit, in the gospel of his Son, that I have not sought myself, but your good (and that not of myself neither, but in the leadings and drawings of
his

his holy Spirit), and I gave thy husband a warning in true and tender love, though I knew well enough how hard it would be to his spirit in his present state, and what a bitter enemy he might become to me for my telling him the truth. I did it not unadvisedly, but in the weight of my spirit before the Lord; and I heartily wish that he were not deceived in heart concerning his own state, but truly knew it as it is.

Thy soul's true and sincere-hearted Friend,

I. P.

P. S. There is a light which enlightens the soul, or it remains in darkness: Ye were darkness, said the Apostle, but now are ye light in the Lord. Now, no man can become light in the Lord, unless his nature and spirit be renewed, and changed out of darkness into light. Now the question is, what this light is, and where it is to be met with. Are the Scriptures then this light, or do they testify of this light. If they testify of this light, then the light is to be come to, and the soul to be enlightened by it? And he that comes to this light, and is enlightened by it, and walks in the pure shinnings thereof, he becomes a child of light; but he that is not enlightened and changed by it, is yet a child of darkness, notwithstanding whatsoever he learns, professeth, or practiseth, by imitation from the Scriptures. This is a weighty matter. O, come, be not wedded to your own ways, nor prejudiced against what God hath taught others; but let things be fairly scanned, that all things may be proved, and that which is good, hold fast, for truth will not lose ground by being tried, but darkness is afraid of the light, because it has a secret sense that it cannot stand before it.

I. P.

16th of 12th Month, 1670.

Friend,

Friend,

I CANNOT but write a few words in truth and innocency (concerning the book thou sentest me to peruse), what reception soever they may have

As for what he writes concerning fearing God and the king; and that God is to be feared first, and then the king, and that if God command one thing, and the king the contrary, God is to be preferred, and the king is to be obeyed passively, when he cannot actively, in these things I fully assent unto him, and it is well known to have been both our principle and practice (who are called Quakers), from the beginning, to be subject to, and obey, authority for conscience sake.

As to the Quakers, whom he stileth nonsensical, and faith, if they had power to their wills, they would soon lay the axe to the root of all magistracy and ministry whatsoever; this I know to be utterly false, for we are heartily for magistracy, as knowing it to be of God, and ordained by him to be a terror to evil doers, and a praise to them that do well, and we love and desire magistracy, knowing very well that miserable would be the state of mankind without it; nor are we against all ministry whatsoever, but greatly for that ministry which is of God, and goeth forth in his name and power, making an effectual change in people's hearts, and turning them from their iniquities, to the true sense, fear, and awe, of the Most High God.

As to his relation of the affairs of the late times, I was observed by all sorts to be one of a retired spirit and conversation, not meddling with affairs, covenants, or engagements, nor taking any advantage of preferment, gain, or honour, in those times, when thrust upon me, but mourned with those that suffered in those times, not expecting much happiness from outward changes, nor satisfied with any of the changes that then were. I wish to see the change, which is not of the outward form of government, but from unrighteousness to righteousness.

This

This is from one who never thought nor wished ill concerning thee, but is a real desirer of thy good, and a well-wisher to thee, being not only required, but also taught of God to love his enemies.

I. P.

Reading Gaol, 1st of the 2d Month, 1671.

Dear Friend,

There is somewhat on my heart, to express to thee in love and great good-will, which is as followeth.

Would it not be sad, if thou shouldest perish from the Lord for ever? If thou err in heart from the living way, it may be so indeed, if thy mind be not turned from darkness (inward darkness), to the inward light of God's Spirit, it cannot be otherwise. Now if thou seekest the inward light (the power of the pure light), and art changed thereby, thou canst not speak against that light

There was no true religion in the Apostles' days without turning to the inward light (and that the true ministry was sent to turn men to), nor is there any true religion now, without being inwardly turned to, and walking in the same light; nor canst thou try any truth, or understand any Scripture aright, but in the light of God's Spirit. No man can understand the things of God, but the Spirit of God. The Scriptures are holy words, and treat of the things of God, which no man can understand, but in a light of the same nature from which they came, and when once a man comes to the true understanding, he soon finds that the understanding which he had (of the same before), was but after the flesh, even short of the nature of the true understanding. And, Friend, consider if thy knowledge (which thou hast

hitherto had), hath changed, or doth change, the nature of thy understanding and will, or is thy old understanding and will yet remaining, notwithstanding all thy knowledge and practises in religion? O, do not dally in things of so great concernment, lest thou repent too late; for I do not tell thee what I see concerning thee, in the light of God's eternal Spirit, but I would fain have thine own eye (or rather the right eye in thee) opened and brought to see; and consider one Scripture seriously, concerning the church of Laodicea. Had it not the true knowledge outwardly, and a true church state, and right ordinances? Did it not believe in Christ, and look up to him for justification, &c.? Nay what did it want as to the outwardness of its state? But it wanted sense, life, warmth, inwardly; so that if ye had all ordinances and truths of the gospel-light outwardly; yet, if ye wanted the inward power, ye could not but want the true gold, the white raiment, and the eye-salve; and so, though ye might think yourselves rich, &c. yet the shame of your nakedness would appear; yea, indeed, the nakedness of such as are not clothed with God's Spirit, doth appear to the Lord, and to the eyes and spirits of his children, which he openeth in his own light, and who see with this eye; I say, the shame of their nakedness doth appear, notwithstanding all the religious covers they can put upon themselves. O, that thou hadst desires, living desires, after the nature of Truth; and wert acquainted with the new nature, which can be satisfied with nothing but the virtue, life, and power of Truth.

Come, Friend, wait on the Lord, to have the old nature, the old spirit, the old mind, the old wisdom, the old understanding, the old will broken, the old garment torn to pieces; that thou mayest come to experience that which is new, pure, and living, and find the new vessel filled with that which is new; and know the virgin state of spirit, which knows and loves the savour of the true ointment. For life savours life, and death savours death, and living words are but the savour of death

death to them that are out of the life; and the living stone (which is the foundation of life to us, and very precious) is but a stone of stumbling, and rock of offence, to them that are out of the life, and who judge of things by their apprehensions of the letter, without the spirit of life and power; as the scribes and pharisees formerly did, and so condemned Christ in his appearance in the flesh; and they who judge after that manner now, cannot but condemn his spiritual appearance in the hearts of his children. The letter killeth, the Spirit gives life. If thou wilt have life, thou must come to that which gives life. If thou wilt come into the ministration of the New Testament, thou must come into the Spirit and power; and know the Letter of the Scriptures in the spirit and power which wrote them, if ever thou know them aright. Yea, if thou wilt become a son of God, thou must receive power from Christ so to do; and if thou wilt believe aright, thou must feel faith wrought in thy heart, by that very power which raised our Lord Jesus Christ from the dead: all other faith falls short of the nature of true faith.

If thou receive from the Lord the true sense of these things, thou wilt bless his name for engaging my heart to write them to thee, but if thou read them out of that which gives the true understanding, they cannot be of advantage to thee. But, whatever entertainment they have with thee, yet my judgment is with the Lord, and my work and labour of love with my God, who is my strength and joy, in whom my soul rests in peace in the bosom of my beloved. And O, that thou also mightest feel quickening of life and true leadings, be acquainted with that faithful travail which leads thither,

Thy friend in the heartiness of true love, so far
as the Lord pleaseth to make use of me to-
wards thee,

I. P.

7th of the 4th Month, 1671.

To Ann Fleetwood.

My dear Friend, my ancient Friend,

AH, hadst thou known the precious appearance of the spirit and power of our Lord Jesus Christ, as it has broken forth in many spirits in this our day, blessed be the name of our God for ever; I say hadst thou known it, and embraced it, and followed the Lamb faithfully in the light and leadings thereof, ah, what mightest thou have attained to in the life and truth of righteousness before this time! Indeed thou mightest have been established in the place which the Lamb gives; and in his unspotted righteousness, which flows in as a river, and like waves of the sea, upon his seed and offspring O, blessed be the Lord our righteousness, and holy Redeemer, for ever, for indeed, dear Ann, he that once appeared outwardly, doth now appear inwardly, and he doth those works inwardly (at and by his inward appearance), which he gave signification of, in his outward appearance, and, O, that as thy soul needeth, so it might partake thereof I can truly say, in the sight of the Lord God who hath created me anew in Christ Jesus (blessed be his name, O, blessed be his name), that I knew a true birth from the holy seed of life in the days of my former profession; and that it was this birth which Christ visited in me, after many sore travails and grievous desolations, by his fresh and living appearance, in which my soul has felt redemption and washing, through the blood of the everlasting covenant; and that in and through this appearance, power is given to become sons, and we are made kings and priests to God, in and through his Son, and the holy sacrifices are offered up in the life which is eternal; and the holy dominion over sin and death is partook of, and he that led captive is led captive, and his strength broken, O, blessed be the Lord, for indeed our hearts are filled with blessings and praises to the God of our life, in and through the name of his Son, who lives in us. and because he lives, we live also,

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The Lord knows that I speak not these things boastfully, but in fear and reverence towards him, and in humility of heart, and meltings of spirit before him and indeed we are required of God to speak of his power, and of the wonderful works which he hath wrought, and daily worketh, thereby inwardly. O, my friend, that thou knewest thy Lord and Saviour as he now appears. Why, through mistakes and prejudices, shouldest thou think hardly of him? He is Lord of the sabbath, he is Lord and commander over all outward ordinances whatsoever; he is not a transgressor in making or causing any shadow to fly away, but a fulfiller of his Father's word and counsel, in shaking what is shakeable, that that, which cannot be shaken, might remain in his Father's kingdom for ever. And indeed an entrance into the everlasting kingdom is administered, and the holy disciples (which are washed with the pure water) enter thereinto, and the bread of the kingdom is eat of, and the wine drunk of, and that which is living, and pure of God, feeds on the pure sincere food of the word of life, which lives and abides for ever, which is above all words that ever were spoken, or can be spoken concerning him. The words concerning the manna (even such as come from him who is the manna), are one thing, the manna itself, another. O, that thou knewest my voice, shall I say, if thou knewest the Shepherd and Bishop of the soul, thou wouldest know my voice, because it is not mine, but the voice of the Shepherd in me and through me. I do not say that every word I speak is the voice of the Shepherd, but indeed the words which spring from his life in me, and which his life and power gives forth, are no less. O, that thou knewest the appearance of him which lives for ever, and what it is to eat his flesh, and drink his blood, that thou mightest become flesh of his flesh, and bone of his bone, and feel full and true unity with him, and abundance of life from him.

I have had great travail and living breathings for thee, one while, that thou mightest know the Truth, the living Truth, in power as it is in Jesus, another while that that,

which I formerly knew to be in thee, which hath long languished for want of the true ministration of life and power, I say that that, might secretly be kept alive, in the midst of the many temptations and darknesſes which thou meeteſt with. Well, this I have had a deep ſenſe of, long, concerning thee, namely; that thou wanteſt the help of the Lord, and the comforts of his Spirit, more than thou art willing ſhould be took notice of, O, that thou mighteſt meet therewith, and, for that end, that thou mighteſt be led by the Lord into the way (even into that inward way of light and life) wherein thou ſhouldeſt certainly meet therewith. This is in friendſhip, and in that love of the Lord Jeſus Chriſt to thy ſoul; though thou (through miſtake and error of judgment) greatly falleſt ſhort in love to him, his Truth, and people.

From thy ſoul's true friend, and moſt hearty
well-wiſher,

I. P.

P. S. The way of God, and covenant of life, is but one and the ſame throughout all ages and generations; but it hath been variously made manifeſt. And the ſame thing (even the ſame word of life which was from the beginning) which was held forth in the Apoſtles' days, is alſo to be held forth after the apoſtacy, in a ſeeming different ſound of words, to what was then preached, according as was foretold, Rev. xiv. 6, 7. For though it be the ſame goſpel (being the everlaſting goſpel which is then to be preached), which was preached before (in Abraham's, the holy Prophet's, Chriſt's, and his Apoſtles' days), yet the ſound of it is ſo ordained by God to be given forth, and ſeemeth ſo different as to the words of expreſſing it, that none but ſuch as are taught of God, can know it, for it is to go forth after this manner, or to this effect, Fear God, and give glory to him; worſhip the Creator, be ſenſible of the hour of his judgment, which is come. Now in this manner
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the gospel of our Lord Jesus Christ is preached in this our day, and they that are taught of God know the sound thereof. Others cannot know it, but set up the letter, instead of the spirit, words, instead of the thing itself; and so err and mistake both concerning the Scripture written formerly, and also concerning the present appearance of life and power itself

O, consider, I beseech thee, in the fear of the most High God, if the gospel be thus to be preached after the apostacy, by the ordination of God, and if it be thus preached in this our day, then they that receive this message in the authority and power of it, receive the everlasting gospel; and they that through prejudice and mistake reject it, reject the everlasting gospel and tidings of salvation, and the spiritual appearance of the Saviour; and whatever men may profess concerning Christ, and his former appearance in the flesh, yet thus turning against the life and power of the Lord, and the holy message of salvation, as now preached by God's holy Spirit, the life and power turns against them, and they are shut up in darkness (in that which in God's sight is darkness), and meet not with the light of the living. Ah, what a difference there is between men's apprehendings and conceivings, upon the holy words of the Scripture, and God's leading the soul into Truth, and evidencing the mysteries of life and salvation, in the light and demonstration of his own Spirit. He knows Christ indeed, who knows him a mystery of life in him, and feels life springing up from the holy seed in him, in a mysterious way, hid from the eye of his own wisdom. These things sprang livingly in me this morning towards thee, and they are laid before thee in the melting tenderness of true and unfeigned love.

I. P.

9th of 5th Month, 1672.

Dear

Dear Friend,

I THINK it long since I heard from thee I remember the sweet and precious favour that was upon thy spirit, the last time I was with thee, with my dear friend, J. C. It hath been my hope and desire that the Lord might preserve thee therein. The Truth in the inward parts is of God, that is the thing which all are to mind, and in which, acceptance with God is witnessed. Out of the Truth in the inward parts there is no acceptance with God, let men profess what they will or can. In the Truth there is always acceptance, for God never disowned it, nor any that are in it. Here the flesh and blood, which give life, is fed on, and out of this it is not, nor can be fed on. Here the bread which comes down from heaven, and the water of life is known; but out of this it is not, nor can be known.

O, my friend, that thou mightest feel, more and more, the Truth in the inward parts, and be more and more established therein. What is the feeding outward, or supper outward? It is but a shadow. The feeding inward, or the supper inward, is the substance; and as the day dawns, and the day-star arises in thy heart, the shadows will fly away, and the substance be discovered, owned, and delighted in, by thee. The shadows reach but to the outward part, but the ministration of life, the ministration of the substance, reaches to the seed, for the seed must grow in the good ground (doth not the seed grow outwardly, I mean the outward seed of wheat, or any other grain, which is but a figure of the inward), and thou must be more and more transplanted into the seed, that Christ may be formed in thee, and thou formed in him, and so grow up into his heavenly nature and image, out of the earthly, out of the natural. O, the Lord God prosper his own seed, and holy plantation, in thy heart, and keep thee in the meek, lowly, humble, poor, and tender spirit, unto which his mercy and blessing is,

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I expected to have heard from thee, or at least from thy daughter S. before this time, supposing I had a promise thereof from her. The Lord uphold, preserve, and blefs her. Let her not look out, but only look within, what the will of the Lord is, and mind nothing else, and it will be well with her. My dear love is both to thee and her, who am

Thy sincere friend,

L. P.

4th of the 9th Month, 1673

Dear Friend,

WOULDEST thou know the Lord in the gospel covenant, and wouldest thou walk with him therein? I know thou wouldest. Wouldest thou have sin destroyed in thee, and Christ reign in thy heart? Wouldest thou so fight against thy enemies as to overcome, and so run the race, as certainly to obtain the everlasting prize, and eternal weight of glory? O, then, mind Truth in the inward parts, even the grace of Truth, which is by Jesus Christ, to whom God hath given power, and who gives power to his by the grace of his holy Spirit, over sin and corruption in the inward parts. Did not God conquer the enemies of the outward Jews in Egypt, in the wilderness, and in the good land also? And shall he not do so inwardly for the inward Jews? There are enemies in Egypt, in the land that is, as I may say, wholly dark, and under the oppression of spiritual Pharaoh. There are enemies in the heart, which is as a wilderness and solitary place; and there are enemies in the heart, which is, in some measure, renewed, and made good and honest. Now all the spiritual enemies (all the enemies of a man's own house) are to be destroyed by the power of the Lord Jesus Christ, working by his grace in the heart; which being received, subjected to, dwelt in and obeyed, brings

brings deliverance and salvation from them all. And when the salvation is brought home to the heart, and wrought out there by the Lord, it is to be enjoyed and abode in, and the soul not to return back again into captivity, but, being delivered out of the hands of its inward and spiritual enemies, by the holy, inward, and spiritual covenant, to serve God in the dominion of his Son's life, in holiness and righteousness, all its days, here upon the earth.

O, my Friend, mind this precious Truth inwardly, this precious grace inwardly, the precious life inwardly, the precious light inwardly, the precious power inwardly, the inward word of life, the inward voice of the Shepherd in the heart, the inward seed, the inward salt, the inward leaven, the inward pearl, &c. whereby Christ effects this. Distinguish between words without, concerning the thing, and the thing itself within, and wait and labour then to know, understand, and be guided by, the motives, leadings, drawings, teachings, quickenings, &c. of the thing itself within. And take heed of being offended because of any thing, either within or without; for offences will come, but blessed was he that was not offended at Christ outwardly in the days of his flesh; and blessed is he that is not offended at his inward Truth, and inward way of appearance in the day of his Spirit. Moses, that precious servant of the Lord, spake unadvisedly with his lips, how easy is it then for those, who come not near Moses's state, so to do, but wait on God, that thou mayest distinguish between what Truth speaks in any of us, and what any of us may unadvisedly speak out of the Truth, if we stand not upon the watch, and our words be not seasoned with God's light and his grace. For praying to God, as God's Spirit leads and gives ability, and watching unto prayer, and seeking opportunities both alone and in our families, that God may open our hearts, and breathe upon us, and for frequent and diligent reading of the holy Scriptures; none from the Truth can testify against these things, though against men's dead and formal performing
of

of these things, there is a living testimony. Now take heed of mistaking the testimony in any; or of being stumbled if any go beyond their due bounds in their testimony.

O, my Friend, how precious is the thing, beyond all words or testimonies! O, that thou mayest come to know that in thyself, and to be sensible of God's ministering by it to thee, and increasing it in thee; that thou mayest experimentally feel the seed in thee, and find it grow more and more, till it come to be a tree, and then sit under its shadow, and be delighted with its defence, and partake of its sap and fruit. O, that every day thou mightest have a sense of the life itself, the Truth itself, the power itself, the wisdom itself, the righteousness itself; and that thou mightest find the Lord Jesus Christ, both unclothing and clothing thee, inwardly, sensibly, and experimentally, that thou mightest find him taking away thy sin, thy iniquities, thy unrighteousness, both within and without also, and filling thee, and clothing thee with his righteousness, that so in God's sight, and by his putting on thee, and forming in thee, thou mightest find thy heart filled and covered with the nature, image, and Spirit, of his dear Son, that thou mightest indeed put off the old man with his nature and deeds, and put on the new man, and know the renewing and new creating in Christ Jesus, in the spirit of thy mind; and so have a certain understanding of the Truth, as it is in Jesus, and as he manifesteth it, gives power to it, and causeth it to work in thy heart. This is the desire of my soul for thee, the Lord guide thee to it, and remove all lets and hindrances out of thy way.

My dear and true love is to thy husband. The Lord manifest his pure living Truth in both your hearts, and gather both your minds thereunto, and make you one therein.

Thy Friend in the Truth, who heartily wisheth
well to thy soul therein,

I. P

Grove Place, 17th of 9th Month, 1673

MX

My love to Friends at Chalfont, as if I named particulars I love them faithfully, and watch for their souls, and am in unity with the living body, and in the tender sense and love of Truth. Beseech them to take heed how they judge Friends in general, or the meeting, or the meetings of Friends, who singly wait on the Lord, to be guided by him in what they do. Alas! they may easily apprehend that, in a particular case, Friends should do thus, and thus, but perhaps they may not see or feel how solemnly Friends in that particular, wait on the Lord to be guided by him; and will they who see not how things went in such or such a particular case, venture to judge the result of Friends? This cannot but tend greatly to their hurt, if they be found in such a practise, and they may lose their condition, and the sense of Truth in themselves, and of their own states, and grow up and be strong in a contrary wisdom, before they are aware. O, how have I travailed for them, and how faithfully have I spoken in the name of the Lord. O, that the labour of my love towards them, may not be in vain to any of them. If prejudice get up in any of them, against the meetings, which they ought to think well of, and whose judgment they ought to be subject to in the Lord, that prejudice will become as a canker, and will eat out the good in their own hearts, and they will not be justified in God's sight, when they, whom they condemn, will be justified even in that very particular. If they had been present at meetings, as I have been, and had seen the deep retirement and watch, that hath been on our spirits, and the weighty presence and power of the Lord, which hath been manifested in the midst of us, they would be afraid, to give themselves liberty hastily to speak against any thing that is done there. We cannot answer the wills of any, in any thing, but our God must go before us in every thing, or we must stop till he make our way clear.

Written in the 4th Month, 1675.

My

My dear Friend,

I HAVE not forgot thee, but have often inquired after thee, and many times breathed for thee. O, my friend, look not out at what stands in the way (what if it look dreadfully as a lion, is not the Lord stronger than the mountains of prey), but look in, where the law of life is written, and the will of the Lord revealed, that thou mayest know what is the Lord's will concerning thee, and then shew thyself a faithful daughter of Abraham, and be like Sarah, not terrified with any amazement. So soon as I had read thy letter, this rose in my heart to thee, as God's counsel, proper to thy state. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Be not straightened in thy spirit, as fearing what thou shalt suffer for Christ's sake, or as if God would not stand by thee, or carry thee through. Be thy sufferings as great as possible, yet he is faithful, who hath promised thee an hundred fold in this life.

O, what can hurt thee, if thy God stand by thee? Be faithful to his testimony in thy place, and he will stand by thee. Take heed of joining with dead worships, which the seed of God in thee disowns, and cannot relish, but meekly and in fear, testify against, and abstain from, what thou feelest not to be of the Lord. This was what was in my heart to thee at present, in true and tender love, and in melting desires for thee, that the Lord may guide and preserve thee and give of the Lamb's courage and strength, who by meekness and sufferings is now to conquer. What if the wicked nature, which is a sea casting out mire and dirt, rage against thee? There is a river (a sweet, still, flowing river), the streams whereof will make glad thy heart, and learn but in quietness and stillness to retire to the Lord, and wait upon him in whom thou shalt feel peace and joy in the midst of thy trouble, from the cruel and vexatious spirit of this world; so wait to know thy work and service to the Lord every day, in
thy

thy place and station; and the Lord make thee faithful therein, and thou wilt want neither help, support, nor comfort.

Thy friend, in the truest, sincerest, and most constant love,

I. P.

London, the 1st of 9th Month, 1675.

Dear Friend,

CONCERNING whom I feel a travail, this is the sense of my heart in relation to thee. There is a pure seed of life which God hath sown in thee; O, that it might come through, and come over, all that is above it, and contrary to it. And, for that end, wait daily to feel it, and to feel thy mind subdued by it, and joined to it. Take heed of looking out in the reasonings of thy mind, but dwell in the feeling sense of life; and then that will arise in thee more and more, which maketh truly wise, and gives power, and brings into the holy authority and dominion of life. Many that have been long travelling, are now entering into their possessions and inheritance, which the Lord is daily enlarging in them, and to them. O, that thy lot may be among them, inwardly witnessed and possessed by thee; prize inward exercises, griefs, and troubles, and let faith and patience have its perfect work under them. O, desire to be good, upright, and perfect, in God's sight; and wait to feel the life, spirit, and power, which makes so. Come out of the knowledge and comprehension about things, into the feeling life, and let that be thy knowledge and wisdom which thou receivest and retainest in the feeling life; and that will lead thee into the footsteps of the flock, without reasoning, consulting, or disputing.

O, wait

O, wait to be taught and enabled by God to fetch right steps in thy travels, and to take up the cross and despise the shame, in every thing, wherein that wisdom, will, and mind, which is to be crucified, would be judge, and will judge amiss, and lead aside, if it be hearkened to by thee! The Lord shew thee the snares to which thou art liable, and dangers, and lead thee out of them; that that which any way leadeth aside, may be discovered to thee; and thy mind singly joined to that which discovereth, that so it may be removed out of the way, and all crooked things be made straight in thee, and the rough plain, and the high low, and the low high, and the weak and foolish strong and wise, and the wise and strong weak and foolish. O, wait to feel and understand my word, that thy conversation may be ordered aright, by the power and wisdom of God; and that thou mayest inwardly come to witness the glorious coming of him who is the salvation of God, and in whom thou shalt not fail to see the salvation of God.

Thou must be very low, weak, and foolish, that the seed may arise in thee to exalt thee, and become thy strength and wisdom; and must die again and again, more and more, inwardly and deeply, that thy life may spring up from the holy root and stock; and thou mayest be more and more gathered into it, spring up in it, and live alone in the life, virtue, and power thereof. The travail is long, the exercises many, the snares, temptations, and dangers many, and yet the mercy, relief, and help, is great also.

O, that thou mayest feel thy calling and election, thy sinking down, springing up, and establishment, in the pure seed, in the life and righteousness thereof, over all; that thou mayest sing songs of degrees to the Redeemer of Israel, and mayest partake daily more and more, and rejoice more and more, in him who is our joy and the crown thereof.

Thy Friend in the most sincere love,

I. P.

11th of 5th Month, 1667.

D

Dear Friend,

Two things stick upon my heart (through my desire that it may go well with thee, and that thou mayest be right in God's sight), since our last short discourse at the window at King's.

One whereof is that saying of thine, about thy love to Truth and Friends, as if it were as great as ever it was. Now I entreat thee to weigh this thing, and to wait on God to know whether it be really so or no, which thou mayest understand by this. If thou be as really desirous, and as singly waitest to know and obey the commands of Truth, as ever thou wert, then thy love to it is as great as formerly in its first heat and zeal, otherwise not. "He that hath my commandments and keepeth them (saith Christ), he it is that loveth me." John xiv. 21. And hereby we know that our knowledge of him is true and living, because it leads, quickens, and enables us to the keeping of his commandments. 1 John ii. 3.

The other is, that thou said'st, thy heart is not hardened. O, consider this seriously; for, if thy heart be hardened, and thou not sensible of it, thy estate is exceeding dangerous. Now, if the Lord, by power, hath preserved thee out of that which hardens the heart, then, without doubt, thy heart is not hardened; but if the enemy hath tempted thee, to let in reasonings into thy mind, against any thing that is indeed of God, and thou hast run into any practices contrary to Truth, and justified them in thy heart (from any reasonings and thoughts the enemy hath suggested into and strengthened in thy mind), then, without doubt, thy heart is so far hardened. It is impossible for thee (or any one else) to let in that which hardens, and not be hardened.

O, mind that precious advice of the Apostle's, Heb. iii. 13. Mark, sin deceives, lust deceives, desire after any thing that pleaseth the flesh, and is desirable to the worldly nature, deceives. And who ever is deceived by it, and lets it in (mind he doth not let it in as an
evil

evil thing, but is deceived by it), his heart is hardened against that which would shew him the evil of it, and draw his mind from it, if he did in Truth hearken to it, and were not lulled asleep in the deceit. And there must be a daily watching against that which deceives and hardens, as the Apostle there adviseth them to exhort one another unto, lest the enemy at any time catch any of them in the snare of sin, and so harden them

Now he that would not provoke the Lord to give him up to full hardness, must take heed of the degrees thereof, and happy is he who so doth. O, G. W. consider as before the Lord, whether thy walking be answerable to Truth, so far as thou knowest Truth, and whether thou art willingly ignorant of any thing which the good God is willing and ready to give thee the knowledge of, that so thou mayest take the more liberty to the flesh in that which the life of Truth felt would soon condemn and draw from. This is in most sincere love to thee, from him who hath always been

Thy Friend,

I. P.

11th of 12th Month, 1677.

*Propositions relating to the truth and substance of
Religion*

1st. THAT there is a God (a holy, righteous, living, powerful God), who made heaven and earth, and all things therein, and at last made man in his own image, and set him over the works of his hands, to have dominion, and to rule in his wisdom and power over them, and to guide, order, and make use of them, to the glory of him that made them.

Now in this state God was pleased, and took delight in the works of his hands, and in man above all.

2dly. That man sinning against his Maker, lost this image, which was his glory, and became brutish in understanding, and an enemy to God in his mind, and liable to the wrath of God's holy and righteous nature.

3dly That there is no reconciliation to be had between God and man any more, but by the change of this nature in man, for God is unchangeable, he is light, he is life, he is holiness unchangeable, and will never be reconciled to, or have fellowship with, darkness (with that which is dead and unholy), which man in his fallen estate is, until he be begotten again to God, changed and renewed from his evil and sinful nature, into a good and holy nature, and till he be turned from evil works, and know what it is to be the workmanship of God, created anew unto good works.

4thly. Nothing can produce this change in man, but the spirit and power of Christ, but the grace and truth which is by Jesus Christ. Therefore a man had need be sure that he receive this spirit and power, and that he feel the operative changing virtue of it, and be really changed thereby, being created anew, begotten anew to God, in the holiness and righteousness of Truth, a son and servant to the living God, or he can never know what belongs to true reconciliation with God, and to fellowship with him in the light and life of his Son.

5thly. All the religions and professions upon the face of the earth, which fall short of this spirit, life, and power, and wherein this new creation in Christ Jesus is not witnessed, nor power received to abstain from what is evil, and to become sons to God, are not the pure, powerful, gospel religion, wherein the divine virtue and power of life operates; but that which men in the earthly wisdom have formed without life. And all religions that have but a form of godliness, and not the power, are to be turned away from, and witnessed against, by such as are called forth to be witnesses to the

the true gospel religion and way of worship, which stands in spirit, life, and power.

6thly. This religion and worship, which stands in spirit, life, and power, is the religion and worship which Christ set up about sixteen hundred years ago, John iv 23, 24. 1 Cor. iv. 20. Rom vi 4. And this is the religion which God hath revived and set up again now, as they that receive the gospel, as his angels, now preach it (and believe in the power which is both outwardly testified of, and also inwardly revealed), have the witness of in their own hearts. Rev. xiv. 6, 7 1 John v 10, 11, 12. Isa. lxi. 1. O, how sweet are these scriptures, where they are rightly read and rightly understood, the Lord giving the right understanding, and leading into the true experience of them

Friend, thou expressed to one of my youngest sons, as he related to me, that thou hadst a desire I should visit thee, that thou mightest have some discourse with me about religion. That is the most profitable kind of discourse that can be, if it be ordered in the fear of the Lord, and in a weighty sense and dread of him. I am very serious in reference to religion, and would not therein mistake or miscarry by any means; and if I might be helpful to thee, or to any man (as to the truth and power of religion), it would be matter of gladness to my heart, and of praising and blessing the Lord, in the sense of his stretching forth of his hand towards the saving of any. Now that our meeting and discourse may be the more solemn and advantageous, I have sent thee a few plain propositions to consider of; which I do not only find signified of in the scriptures, but the Lord hath also written them on my heart; and if they be plain to thee, and thou be also in the serious sense of them, it may tend towards the making of our discourse the more easy and profitable.

These are the main things, which he that is rightly grounded in, I mean in the true and sensible experience of in his heart, cannot miss of God's guidance to make a safe and happy progress therein, he daily waiting upon

the Lord, to be taught and led by him further and further, into the life, spirit, and power of Truth, so that he shall be taught of God to know his Son Jesus, and the freedom which is by the Truth, as it is in Jesus, daily more and more; which is my soul's sincere and single desire, that thou, thy wife, and family, may be experiencers and happy partakers of.

O, what a glorious state was man once in, before his transgressing the holy law of God! But when he sinned, how did he fall short of the glory of God! Yet as he hears his voice, and follows him that leads out of sin, into the image of God, into the holiness and righteousness of Truth, how is he brought back by the Lord, and how doth he return (in the blessed leadings of God's blessed Spirit), into the glory of God again. Read 2 Cor iii 18. And, O, that thou mayest livingly and sensibly know what it means! I remain

An acknowledger of thy kindness, and a desirer for thee, that thou mayest obtain from God the knowledge of himself and his Son, which is experienced by them that receive it, to be indeed life eternal.

I. P.

This was written in true love and goodwill, and in the fear of the Lord, and in the springings and openings of his life in my heart, on the 19th of the 5th Month, 1678.

Dear Friend,

I EVER had a love to thee, and a deep sense of the serious work of God upon thy heart, and the upright desires of thy soul after him. And that the Lord should yet preserve thee alive, in the midst of so great and languishing weakness, is wonderful in my eye,
and

and I hope hath a tendency of some honour to his name, and good to thee. I have often inquired of late concerning thee, and was glad to understand what I inquired after, by a letter from thy own hand, upon reading whereof, in the retired sense of my heart, I felt love arise to thee, and breathings to the Lord for thee; and, O, that thou mayest fully feel, and be joined to, the seed of life, the seed of the kingdom, which our Lord Jesus Christ, in the days of his flesh, did not disdain to be a preacher of

O, my dear friend, let not any part of thy life lie in notions above the seed, but let it all lie in the seed itself, in thy waiting upon the Lord, for its risings in thee, and in thy feeling its risings. O, what becomes of flesh, and self, and self-righteousness, when this lives in the heart. My religion (which I now daily bless my God for) began in this seed, which, when I first felt, and discerningly knew from the Lord, my cry to him was, O, this is it I have longed after, and waited for, O, unite my soul to thee in this for ever, this is thy Son's gift from thee, thy Son's grace, thy Son's truth, thy Son's life, thy Son's spirit. I desire no more than to be made nothing in myself, that this may be all in me - and what I meet with and witness here, what I feel the Lord Jesus Christ to be made to me here, none knows, or possibly can know, but they that have felt the pure power of the spirit of life, and have been led by it into the same holy and blessed experience.

Ah, sin hath no share here in this blessed seed, but is excluded by the life and power which is stronger than it. Here Christ is formed in the soul of a truth, here the black garments of unrighteousness, yea of man's righteousness too, are put off, and the white raiment put on; here the holy image is brought forth in the heart, even the image of the dear Son, which partakes of the divine nature of the Father, here the soul is new created in Christ Jesus; here is no deceit in any kind met with, but only Truth from God, even the true life, light, virtue, power, of the Lord Jesus Christ, as

livingly felt in the heart, and effectually operating there as ever the power of sin did. O, that thou mightest daily discern this, and feel this to grow up in thee more and more, and die to all notions, even of the heavenly things themselves out of this; that thy soul may fully live in the life, spirit, and power of the Lord Jesus Christ; and nothing but his life, spirit, and power, may live in thee, to the glory of God the Father, and to the great joy and gladdening of thy heart in his presence. Amen.

Thy friend in the true sincere love of the heavenly
everlasting seed,

I. P.

13th of 12th Month, 1678.

Dear Friend,

IN tender love, and in a sense of thy fore afflictions and exercises, I do most dearly salute thee; desiring for thee, that the work of the Lord in thy heart may not be interrupted by any devices of the enemy; but that it may go on and prosper in thee, in the springing up of the pure seed of life in thy heart, and in the powerful overturning (by the mighty arm of the Lord), of all that is contrary thereto in thee. O, that thou mayest daily feel that holy birth of life, which is begotten by the Father, and lives by faith in him, I say, O, that thou mayest daily feel it living in thee, when temptations and trials on every hand increase, feel the birth of life, which will cry to the Father, Lord increase my faith.

Though sorrows, heaviness, and faintings of heart never so much increase, yet if thy faith increase also, it will bear thee up in the midst of them. I would fain have it go well with thee, and that thou mightest not want the reprove, in any thing that is to be reprov'd

in thee, nor the comforter, in any respect wherein thy soul wants comfort, nor the holy counsellor and adviser, in any strait or difficulty which the wise and tender God orders to befall thee

Ah, that thou mightest come to feel the daily wasting of sin and death, and the daily springing of life and holiness in thy heart. The pearl is worth thousands of worlds, with the greatest earthly glory and pleasure imaginable. O that thou mayest be taught of God to discern it more and more, and to buy it, and to come into the enjoyment and possession of it. The Lord manifest Sion more and more to thee, and shew thee the glory of it, and set thy feet towards it, and put into thy heart to seek of him the way to it, renewing thee more and more in the spirit of thy mind, whereby the way comes clearly to be discerned, and faithfully walked in, that thou mayest witness daily the everlasting covenant of life and peace, even the sure mercies of David.

The desire of my soul is, that thy afflictions (which how grievous soever, yet are but momentary), may fit thee for, and work out, an eternal weight of glory, for thy soul to inherit, in another world, for ever.

I remain, a sympathizer with thee in thy sufferings; who desires all the advantage and blessings from the God of my life, may come to thee; which hardships, temptations, and trials, prepare the heart and make way for.

I. P.

14th of the 12th Month, 1678.

Dear

Dear S. W.

I HAVE ever had a love to thee, and have many times been filled with earnest desires for thee, that thou mayest know the Lord in his own pure teachings, travel into, and dwell in, the fulness of the kingdom of his dear Son, and be blessed with spiritual blessings in heavenly things in Christ. That thou mayest arrive here, thou must wait to know God and Christ, in the mystery of their spirit, life, and power; and by that spirit, life, and power, find the secrets of the mystery of darkness searched and purged out, and the mystery of godliness opened and established in thy heart, in the room thereof, Christ formed inwardly, the soul formed, yea and created inwardly anew in him; a real transplanting into his death, and a real feeling of his springing and rising life; and an experience of the sweetness, safety, and virtue of his rising life; and daily to be sensible what it is to lie down in the holy quickening power, and to rise again in the risings of the life and power, and so be only, what thou art made and preserved to be, in the light, grace, life, virtue, and power of the Lord Jesus Christ, and to feel him remove any thing that is unrighteous, and clothing thee with his pure life, spirit, and righteousness.

O, this is the pure, precious, living, knowledge, indeed, of the Lord Jesus Christ, which all the outward knowledge tends to lead to, and is comprehended and ended in. This is the excellency of the knowledge of Jesus Christ our Lord, which Paul was so ravished with, and counted all things but dross and dung for Now, that thou mayest obtain this, mind the inward appearance, the root, the fountain, the rock within, the living stone within, its openings, its springings, its administering life to thee, and take heed of running into the outwardness of openings, concerning the heavenly things; but keep (O, learn to keep, O, mind to keep) in the inwardness of life within. This is the

ever.

everlasting habitation of the birth which is begotten and brought forth, and bred up, and kept alive, alone by the presence, power, and operation, of the living Spirit, and the Lord Jesus is that Spirit, as really as he is man, even the holy, heavenly, immaculate, spotless Lamb of God. And in this state, in the heart, life reigns, and the horn of the holy one is exalted, the head of the serpent crushed, yea, satan trod under foot, by the God of peace, who would have his children dwell in the sweetness and fulness of the gospel, peace, life, righteousness, and joy of his blessed Spirit and power.

O, who would not desire after, and wait for, and walk with the Lord towards the obtaining and possessing of these things. All the promises in Christ are yea and amen. Inward victory is promised, the inward presence of God is promised; God's dwelling and walking in the soul is promised, Christ supping with the soul, and the soul with him, is promised; putting the law in the heart, and writing it there, putting the pure living fear into it; yea, also putting the holy powerful Spirit into it, which can cause it to walk in God's ways, and to keep his righteous judgments and do them, and who is able to do his work in the heart, for what cannot the spirit of judgment and burning consume and burn up within? Yea all these things are promised. He can cause the soul to rejoice in the Lord, and work righteousness, and to remember the Lord in his ways (as some were taught and enabled to do in former times, Isaiah, lxiv, 5), yea, he can bring into the way of holiness (the King of Glory's high-way), into which no unclean thing can enter, and keep undefiled therein, and they that are kept undefiled therein, taste the sweetness, blessedness, purity, and holy pleasure thereof. I would fain have my own soul and thine, and all the real, serious, faithful, people of God, experience, and be able to say with David, that which after his many trials, afflictions, troubles, temptations, and grievous fall, he was able to say in

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relation to his walking with the Lord, "For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright with him, and I kept myself from iniquity," Psalm xviii. 21, 22, 23. O, this is precious, when a man comes to know his iniquity (wherein the enemies strength lies as to him, and whereby the enemy hath most advantage to tempt and gain ground on him) brought down and subdued. Certainly when one gains strength from God to overcome the enemy here, and to keep out of this, he comes very near to the keeping of himself (in and by virtue of the holy Spirit and power), so as the wicked one cannot touch him, nor draw him to touch any unclean thing. If that be indeed put off, wherein the enemy's power lies; and that, indeed, put on wherein the strength of the Lord Jesus is revealed, and the soul be really in the possession of, and abide in this state; how can it but be strong in the Lord, and in the power of his might; and witness the good pleasure of the goodness of the Lord fulfilling, and the work of faith going on with power daily more and more, a little measure whereof, kept to, remove the mountains inwardly, and gives strength over the enemy? How doth it then, as it increaseth and groweth up in life and virtue, and in a sensible understanding and experience of the name of the Lord Jesus? Is there not in this state a feeling of remission of sins, a feeling of redemption, a feeling of reconciliation, a feeling of oneness with God in Christ, a feeling of God to be the salvation, strength, and song, and a trusting in him and not being afraid? Isaiah xii. 2. Is there not a being careful in nothing, but in every thing making the requests to God, by prayer and supplication, with thanksgiving in that Spirit and holy breath of life, which the Father cannot deny, and so the peace of God which passeth all understanding, keeping the heart and mind through Christ Jesus?

O, my

O, my friend, there is an ingrafting into Christ, a being formed and new created in Christ, a living and abiding in him, and a growing and bringing forth fruit through him unto perfection. O, that thou mayest experience all these things, and, that thou mayest so do, wait to know life, the springings of life, the separations of life inwardly, from all that evil that hangs about it, and would be springing up, and mixing with it, under an appearance of good; that life may come to live fully in thee, and nothing might live in thy heart but life itself. And so sink very low, and become very little, and know little; yea, know no power to believe, act, or suffer any thing for God, but as it is given thee, by the springing, grace, virtue, and life, of the Lord Jesus. For grace is a thing, a spiritual inward thing, an holy seed, and sown by God, and springs up in the heart. People have got a notion of grace, but know not the thing. Do not thou matter the notion, but feel the thing, and feel thy heart more and more plowed up by the Lord, that his seed's grace may grow up in thee more and more, and thou mayest daily feel thy heart as a garden, more and more enclosed, watered, dressed, and delighted in, by him.

This is a salutation of love from thy friend in the
Truth, which lives and changes not.

I P.

27th of 12th Month, 1678.

Dear

Dear Friend,

I RECEIVED two letters from thee lately, whereby the sense is revived in me of thy great love to me, and the Lord's great goodness to thee, in administering that which rejoiceth and refresheth thee. Now this advice ariseth in my heart. O, keep cool and low before the Lord, that the seed, the pure living seed may spring more and more in thee, and thy heart be united more and more to the Lord therein. Coolness of spirit is a precious frame, and the glory of the Lord most shines therein, in its own lustre and brightness, and when the soul is low before the Lord it is still near the seed, and precious (in its life) one with the seed. And when the seed riseth, thou shalt have liberty in the Lord to rise with it, only take heed of that part which will be outrunning it, and getting above it, and so not ready to descend again, and keep low in the deeps with it.

O, my friend, I have a sense that this hath been the error of that people thou hast formerly walked with, and I observe in thy spirit yet a liableness thereto, which the Lord give thee to watch against, that thou mayest come to a pure observation and discerning of the everlasting unchangeable seed in thy own heart, and mayest daily feel thy mind bowed down and worship in it, and become wholly leavened into it, and perfectly changed and preserved by it.

Then the mixtures will be gone, and thou shalt know, enjoy, and be one with that, and have thy mind stayed in that, which will not mix with that which is of a contrary nature to the holy and heavenly Truth, nor suffer that which is married to it, to mix with any thing with which it will not mix. This is the virgin state indeed, in which the soul is married to the Lamb, and become one spirit with the Lamb forever. That thou mayest grow in the Lord, abound more and more with his life and power, feel mortality swallowed up of life, come into the fulness of the kingdom.

dom, know, enjoy, possess, the full dominion which is given there, and thy soul be satisfied, according to the largeness of its breathings after the living God, is my desire and travail for thee.

P. S. We are here but a while in this world, for the Lord to make use of us, and serve himself by us, and so, by his ordering of us, to fit us for the crown of glory, which he will give us fully to wear in the other world. Now feel the child's nature, which chooseth nothing, but desires the fulfilling of the Father's will in it. I cannot desire to enjoy any thing, saith the nature of the true birth, but as the Father, of himself, pleaseth to give me to enjoy. There is a time to want as well as to abound, while we are in this world. And the times of wanting, as well as abounding, are greatly advantageous to us. How should faith, love, patience, meekness, and the excellency and sufficiency of God's grace shine, but by, in, and through, the many exercises and varieties of conditions wherewith the Lord visiteth his? Yea, the greatest, in the life, power, and glory of the Lord, have the greatest trials and exercises, which is to their advantage, as also for the good and benefit of others, and to the great honour and glory of the Lord. O, at all times, and in all conditions, take heed of a will, take heed of a wisdom above the seed's will, and above the seed's wisdom.

Let the Lord alone be all in thee, and make thee every day what he pleaseth, and in due time thou shalt know a life, even the seed's life, the Son's life, whom all the angels are to worship, and the mystery of whose life, the angels desire to look into, as it is revealed and brought forth. So be still and quiet, and silent before the Lord, not putting up any request to the Father (nor cherishing any desire in thee), but in the seed's lowly nature and purely springing life, and the Lord give thee the clear discerning, in the lowly seed, of all that springs and ariseth in thy heart.

And

And O that thou mightest receive this counsel, and learn this following lesson thoroughly. Know nothing, will nothing, but only as the seed knows and wills in thee; and so thou hast nothing to do but to join with the seed in its knowing and willing, and then thou wilt be able rejoicingly to tell me what are become of mixtures.

Thou didst read precious things of the seed, when thou wast here, written outwardly; O, that thou mightest read the same things written inwardly in thy own heart; which that thou mayest do, become as a weaned child, not exercising thyself in things too high or too wonderful for thee. Every secret thing, every spiritual mystery, but what God opens to thee, is too high and wonderful for thee. And if the Lord, at any time, opens to thee deep mysteries, fear before the Lord, and go no further into them than the Lord leads thee. The error is still in the comprehending knowing mind, but never in the lowly weighty seed of life, whither the Lord God of my life more and more lead thee, and counsel thee to take up thy dwelling-place there, daily instructing thee so to do. For the greatest as well as the least must be daily taught of the Lord, both in ascending and descending, or they will miss their way, yea, they must be daily taught of him to be silent before him, and know to be still in him, or they will be apt to miss in either.

This from thy friend,

I. P

Amersham, Woodside,
4th of 5th Month, 1679.

Dear

Dear Friend,

THY condition cannot but be weak and dark, until the light of life arise in thee, and the power of the Lord overcome and subdue the power of darkness, which strives to keep the seed of life in the grave, and bonds of death. It is the Lord's mercy to give thee breathings after life, and cries unto him against that which oppresseth thee, and happy wilt thou be when he shall fill thy soul with that which he hath given thee to breathe after. Only let thy heart wait for strength to trust him with the season, for his long tarrying is thy salvation, and the destruction of those enemies, which, while any strength remains in them, will never suffer thee and thy God to dwell uninterruptedly together.

Therefore they must needs die, and he who hath the power to kill them, knows the way, which, to the appearing of thy sense, will be as if he meant to kill the life of thy soul, and not of them, but he still under his hand, and be content to be unable to judge concerning his ways and workings in thy heart, and thou shalt at sometimes feel an inward heaven of life from his holy Spirit, whereby he will change and transform thy spirit into his likeness, in some measure, for the present, and, though at be quickly gone again, and the whole land so overspread with enemies, that there is no sight of redemption or the redeemed left, but the soul in a worse condition than before, yet be not troubled, for if trouble do abound, and there be tossing, and storms, and tempests, and no peace, nor nothing left visible to support, yet he still, and sink beneath, till a secret hope stir, which will stay the heart in the midst of all these, until the Lord administer comfort, who knows how and what relief to give to the weary traveller, that knows not where it is, nor which way to look, nor where to expect a path. How shall I speak to thee, how shall I mourn over thee? O, that thou mayest be upheld to the day of God's mercy to thy soul, and be gathered out of all such knowledge as thou canst comprehend or contain in what

is natural, into the feeling of life, that thou mayest know the difference between what it is to live upon somewhat received from God, and what it is to have God live with thee, and administer life to thee, at his pleasure, thou being kept in the nothingness, emptiness, poverty, and perfect resignation of spirit !

This counsel is to thee through a poor weak vessel,
I. P.

WHO is able to undergo the crosses and afflictions, either inward or outward, which befall those whom God draws out of the spirit of this world, and path of destruction, into the way of eternal rest and peace ?

Yet the Lord is able to uphold that which feels its weakness, and waits on him for support, under the heaviness of the cross, daily. I know, dear heart, thy outward trials cannot but be sharp and bitter ; and I know also, that the Lord is able to sustain thee under them, and cause thee to stand thy ground ; that thou give not advantage to that spirit, which hereby would draw from the Lord, and from the way of life and happiness.

O, that thou couldest dwell in the knowledge and sense of this ; even that the Lord beholds thy sufferings with an eye of pity, and is able, not only to uphold thee under them, but also to do thee good by them ; and to bring forth that life and wisdom in thee, by means thereof, to which he will give dominion over that spirit which grieves and afflicts thee, in his due season.

Therefore grieve not at thy lot, be not discontent, look not out at the hardness of thy condition ; but when the storm, and matters of vexation are sharp, look up to him who can give meekness and patience, lift up thy head over all, and cause thy life to grow, and be a gainer by all.

If

It the Lord God did not help us by his mighty arm, how often should we fall and perish! and if the Lord God help thee proportionably to thy condition of affliction and distress, thou wilt have no cause to complain, but bless his name.

He is exceeding good, and gracious, and tender hearted, and doth not despise the afflictions, of the afflicted for his name's sake, in any kind.

This is in tender love towards thee, with breathings to my Father, that his pleasant plant may not be crushed in thee, by the foot of pride and violence; but may overgrow it, and flourish the more because of it.

From thy truly loving friend in the Truth, and for
the Truth's sake,

I. P.

It is of the infinite mercy and compassion of the Lord, that his pure love visiteth any of us, and it is by the preservation thereof alone, that we stand. If he leave us at any time, but one moment, what are we, and who is it that provoketh him not to depart? Let him throw the first stone at him that falls.

In the Truth itself, in the living power and virtue, there is no offence, but that part which is not perfectly redeemed, hath still matter for the temptation to work upon, and may be taken in the snare. Let him that stands, take heed lest he fall; and, in the bowels of pity, mourn over and wait for the restoring of him that is fallen. That which is so apt to be offended, is the same with that which falls. O, do not reason in the high-mindedness, against any that turn aside from the pure guide; but fear, lest the unbelieving and fleshly wise part, get up in thee also. O, know the weakness of the creature in the withdrawals of the life, and the
strengthen

strength of the enemy in that hour, and the free grace and mercy which alone can preserve, and thou wilt rather wonder that any stand, than that some fall.

When the pure springs of life open in the heart, immediately the enemy watcheth his opportunity to get entrance; and many times finds entrance soon after, the soul, little fearing or suspecting him, having lately felt such mighty unconquerable strength, and yet how often then doth he get in, and smite the life down to the ground, and what may he not do with the creature, unless the Lord graciously help!

O, great is the mystery of godliness, the way of life narrow, the travel to the land of rest long, hard, and sharp, it is easy miscarrying, it is easy stepping aside, at any time, it is easy losing the Lord's glorious presence; unless the defence about it, by his Almighty arm, be kept up.

There is a time for the Lord's taking down the fence from his own vineyard, because of transgression, and then the wild boar may easily break in.

Ah, who tastes not of this in some measure, and what hinders that he tastes not of it in a greater measure? Ah, turn in from the fleshly wisdom and reasonings, unto the pure river of life itself; and wait there to have that judged which hath taken offence, lest if it grow stronger in thee, it draw thee from the life (which alone is able to preserve thee), and so thou also fall.

This is in-dear love to thee; retire from that part which looketh out, and feel the inward virtue of that which can restore and preserve thee.

I. P.

There are some who have been educated in a profession of Christianity, and have improved it by study, but have never known the virtue, power, and inward life thereof; but as men, with the man's part, wisdom, understanding, and seriousness of mind, have considered
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of the truth and weight of things contained in the Scriptures ; and so have received somewhat of the holy doctrine into their natural understanding, and given themselves up to the observation and practice thereof, according as they have apprehended things

These have become more serious and excellent than others, but fall very far short of the nature and state of Christianity ; yea the strictest among these many times become the greatest opposers and persecutors of the true Christianity.

To the Countess of Exon.

Friend,

I WAS pressed in my spirit to send thee what follows, believing in my heart, that thou, waiting on the Lord, and reading it in his fear, it would prove serviceable to thee ; reaching to, refreshing, and guiding that which is of him in thee, and thereby both quickening and helping thee in thy travails.

When it pleased the Lord to cast off the Jews from being his church and people, it pleased him also to build up another, concerning which he promised, that the gates of hell should not prevail against it, but this promise doth not absolutely extend to every particular member of the church, for many branches might sin unto death, wither, and be cut off, nor to any particular gathering of believers, whether in Jerusalem, or in any part of Judea, or Asia, or at Rome, &c. For any of these, not keeping to that which gathered them (and wherein is the preservation), might fall and be cut off, yea, the apostle Paul, writing to the Romans, concerning the state of the Gentiles, signifieth to them, that they also were capable of falling and being cut off,

as the Jews were; and Rome itself was not excepted, but if she once came to that state, as to exalt herself, as the lady of churches, and not to fear her standing, she was as likely to meet with the stroke as any. Rom. xi. 21, 22.

And that satan should many ways assault the church, is very evident, both from the nature of things, and in respect of what was foretold, and of what hath happened, and that he should in some respects prevail, is also true; but to understand how far he should, and wherein he should not, is very weighty, and requires the key of David to open.

This is manifest, that the churches did generally provoke the Lord, and that the hand of the Lord went forth against them; insomuch as that he who built up, pulled down, as to the outward form; measuring first what he would reserve for himself, and giving the rest to the heathenish spirit, which all the professors of churches are of, but those which are of the true circumcision, this may be read several ways, if thou hast the true eye.

How did deceit enter the churches; how many stars fell from heaven (Rev. xii.), and what confusion was there in the earth, before the Lord dissolved that heaven and that earth, gathering his own unto himself, and scattering the rest from him!

After which (O, that thou couldst read), what kind of church sprang up, and what governed in that church! Even two beasts, agreeing in one spirit of deceit, cruelty, and persecution of that, which was indeed of God's begetting in any heart, as it came at any time to be discerned in its testimony for God, and against them. The outward court was given to the Gentiles, God rejected it. Rev. xi. 2. And this rejected outward court, with the outward ordinances and observations belonging to it, hath been their place of worship ever since, and not the place of the true church, or true Jews, but the holy city, and holy church and people, have been they, whom they have all this while despised, and trampled under

under feet. So that if thou wilt find out the true people, or the true church, thou must find out those who have all this while been trampled upon, and despised by the high professing, boasting, church.

The true church fled into the wilderness, very naked; and hath sat there as a widow, mourning, without her former attire and ornaments, and after she was gone, many of her sons (formerly glorious as stars), appearing against her, and a flood of disgrace and reproach being cast out against her, as if she never had been the true spouse of Christ; up starts a false woman, getting a cup of gold, and gay attire, in her absence, demonstrating to those that have not the true wisdom and discerning from God, that she is the true church, even as Antichrist doth, that he is God; and all that drink not of her cup of fornication, from the true spirit and life of the Lamb, she brands as schismatics and heretics; though that which is of God naturally rents from that which is not of God, and from all its demonstrations and arguments.

Ah, poor church of the living God, how hath thy seed been branded with infamous marks, and pursued with floods of persecution, bitterness, and enmity, by that which hath usurped thy name, but never knew the nature and power of thy life, but the Lord is arisen, to scatter, and hath already scattered in many particulars, and will scatter in the general; and that which is not the thing, shall not long possess the name.

But the Lord will gather the simple, and honest-hearted from these deep sorceries and enchantments, to that standard which he hath lifted up for all nations: which is the light of the everlasting day, which he hath caused to dawn in the hearts of many, after the long, thick night of darkness, and apostacy from the spirit and life of the apostles. Blessed be his name!

Now, friend, O, that thou couldst feel the beginnings of this day, even of the power, of the endless life, and pure nature of God breaking forth in thy heart, whose presence and nature discovers itself (it

needs no other testimony), and mightest be gathered into what it is, that thou might witness true life from God, and in his light see his church, and feel union with it; which differs from all the churches of men's gathering and owning, being indeed the spouse and spiritual body of the living God, and the ground and pillar of his living Truth. I love thee, I own thy zeal in its place, I desire the Lord's gathering of thee to himself, by his powerful Truth revealed in thee; and thy certain knowledge of his true church, and holy body of living members, in that which cannot deceive. And if ever thou arrive at this, thou must know the beginnings of the everlasting day, within, and walk in the light thereof, out of all the inventions of men, and out of the reach and compass of that wisdom that inventeth, and this light of life, if thou rightly meet with it, and become subject to it, will shew thee the pearl of price (for it is yet hid in the earth, underneath that which thou esteemest, and highly prizest), and shew thee what thou must necessarily part with, before thou canst purchase it, in the singleness and uprightness of thy heart. But thy zeal without the true knowledge, is not accepted of the Lord, though thou art pined under it.

Thy friend, in true love and unfeigned desires after
thy eternal good,

I. P.,

To the Earl of Bridgewater.

Friend,

It is good for thee to take heed of abusing thy power, to the injury of any man, and to walk in humility and fear before the Lord, who is above thee, and whose people (whom he hath gathered
to

to himself, and sanctified by his pure nature) are in an honour and nobility, which in its kind is above thine. And, O, that thy eyes were opened, that thou also might deny the honour of this world, and stand a witness for God against it, seeking after, and testifying to, the honour and nobility which is of him only. Before this be received by any one, he must come into the true humility, and lie at the footstool of God, till he has mercy upon him, and exalt him.

Now, to manifest this a little to thy understanding, because I write in love, and for thy good, that thou might know the excellent path, and travel therein, is not man far above the other creatures? Is not his reason and understanding far above their sense? So far, yea, much further, is the divine light in man above man's reason, and the birth, state, and nobility of man there, far beyond what he is capable of here, as a man of this world. O, open thine ear, and hear; yea, the Lord open thy heart, that thou mayest understand, for this is all the reward or fruit that I seek, even from the hand of the Lord, for my sufferings from thee, that they may be a means for thy good. And this I can assure thee, if thy heart be touched to seek after the Lord in Truth, he will be found of thee, but if thou walk on in the height, and after the spirit of this world, thou wilt perish, and have cause to repent thy hard thoughts and actions against him and his people: for they are his people, not who walk in a formal way of religion, but who feel and are subject to his power in them.

Friends,

BE not discouraged because of your souls' enemies. Are ye troubled with thoughts, fears, doubts, imaginations, reasonings, &c. yea, do ye see yet much

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in you unsubdued to the power of life? O, do not fear it; do not look at it, so as to be discouraged by it, but look to him; look up to the power which is over all their strength, wait for the descendings of the power upon you; abide in the faith of the Lord's help; and wait in the patience till the Lord arise; and see if his arm do not scatter, what your's could not. So be still before him, and in stillness believe in his name; yea, enter not into the hurrying of the enemy (though they fill the soul), for there is yet somewhat to which they cannot enter, from whence patience, and faith, and hope, will spring up in you, in the midst of all that they can do.

So into this sink; in this he hid in the evil hour; and the temptations will pass away, and the tempter's strength be broken, and the arm of the Lord (which brake him) revealed; and then ye shall see, that he raised but a sea of trouble in your souls, to sink himself by, and the Lord will throw the horse and his rider (which trampled upon and rode over the just in you) into that sea; and ye shall stand upon the bank, and sing the song of Moses to him that drowned him, and delivered you from him; and in due season ye shall sing the song of the Lamb also, when his life springs up in you in his pure dominion; triumphing over death, and all that is contrary to God, both within and without.

Now, Friends, in a sensible waiting and giving up to the Lord, in the daily exercise, by the daily cross to that in you, which is not of the life, this work will daily go on, and ye will feel from the Lord that, which will help, relieve, refresh, and satisfy, which neither tongue nor words can utter. And in that the Lord God breathe upon you, preserve and fill you with his life and holy spirit, to the growth and rejoicing of your souls in him, who is our blessed Father, and merciful Redeemer; in the Lord Jesus Christ, our head and king for ever and for evermore.

And then, as to what may befall us outwardly, in this confused state of things, shall we not trust our tender

der Father, and rest satisfied in his will? Are we not engraven in his heart, and on the palms of his hands, and can he forget us in any thing he doth? Shall any thing hurt us? Shall any thing come between us and our life; between us and his love and tender care over us? What though the fig-tree should not blossom, neither there be any fruit in the vine; what though the labour of the olive should fail, and the fields yield no meat, what though the flock be cut off from the fold, and there be no herd in the stalls; may we not, for all this, rejoice in the Lord, and joy in the God of our salvation? And what though the earth be removed, and the mountains carried into the midst of the sea, what though the waters thereof roar and be troubled; and the mountains shake with the swelling thereof; is there not a river, the streams whereof make glad the city of God? Is not the joy, the virtue, the life, the sweet refreshment, thereof, felt in the holy place of the tabernacle of the most High? And he that provides inward food for the inward man, inward clothing, inward refreshment; shall he not provide also sufficient for the outward? Yea, shall he not bear up the mind, and be our strength, portion, armour, rock, peace, joy, and full satisfaction, in every condition? For it is not the condition makes miserable, but the want of him in the condition: he is the substance of all, the virtue of all, the life of all, the power of all; he nourisheth, he preserveth, he upholds, with the creatures or without the creatures, as it pleaseth him; and he that hath him, he that is with him, he that is in him, cannot want. Hath the spirit of this world content in all that it enjoys? No, it is restless, it is unsatisfied. But can tribulation, distress, persecution, famine, nakedness, peril, or sword, come between the love of the Father to the child, or the child's rest, content, and delight in his love? And doth not the love, the peace, the joy, the rest felt, swallow up all the bitterness and sorrow of the outward condition?

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The seed, the godliness, the uprightness, the true nature and birth, hath not only the promise of eternal life, but also of whatever is necessary for the vessel wherein it dwells in this life too, so dwell in that to which is the promise, and live upon the promise; yea live upon that which cannot miss of the promise, but feels the presence and power of the Father in all, and over all. And the just lives by his faith - and he that is in union with the just, lives by the faith of the just, and takes no more care than the lilies, but leaves the care of all, to whom it properly belongs, and who hath taken it upon him; who nourisheth, clotheth, preserveth, and causeth the lilies of the field to grow and flourish in beauty and glory; and shall he not much more clothe, nourish, and take care of his own lilies, the heavenly lilies, the lilies of his garden.

So let us not look out like the world, or judge or fear according to the appearance of things, after the manner of the world; but sanctify the Lord of hosts in our hearts, and let him be our fear and dread, and he shall be an hiding place unto us in the storms, and in the tempests, which are coming thuck upon the earth.

So, my dear Friends, let us retire, and dwell in the peace which God breathes, and lie down in the Lamb's patience and stillness, night and day, which nothing can wear out or disturb, and so the preservation of the poor and needy, shall be felt in his name, and glory sung to his name, over all; which is a strong tower, a mighty impregnable rock of defence, against all assaults and dangers whatsoever, which they that have trusted therein, have already experienced it to be; and they that continue trusting therein, shall always experience it so to be, in all trials and dangers, whatever may happen, of what kind soever, even to the end. Amen.

My dear Friend,

WHOM I have always truly and faithfully loved, as in the sight of the Lord, and to whom my love in the Lord still continues, since I heard of thy illness and weakness, by M. S. whom I desired to visit thee; I have had an earnest desire to see thee, and have been considering how to effect it, but cannot with any conveniency at present, as my friend T. E. (the bearer hereof), can further inform thee. But the desires of my heart, to the God of my life, are, that he would give thee a visit in his tender bowels, and guide and help thee to stay thy mind upon himself, in his most precious Truth, which he hath not only given thee a taste of, but many times a full sense and experience of.

O, my dear Friend, that nothing might come between thy soul and God's Truth, that thy comfort, peace, and joy, might be full, and that thou mightest lay down thy head quietly in the bosom of him that loves thee, and accepts the sincere desires of thy heart towards him, as I have always told thee, and is still true concerning thee. Mind not temptations nor accusations, nor the many noises the enemy will make in thee and against thee, to the Lord, but wait to feel Truth and life springing in thy heart from the holy well, and to hear the still voice of the spirit of the Lord; and he will testify his love to thee, and speak peace.

O, the tender bowels of my heavenly Father relieve thee, and gather thee inwardly in thither, and preserve thee there, where the enemy cannot break in upon thee. Look not upon thy sins, even since thou hast known the Truth, wherein thou mightest have meet, with strength against, and preservation from sin (and have been, in some measure, blessed by the Lord); but wait to feel somewhat inwardly, wherein God appears, and breathes, and gathers, and receives, and eases, of the loads, fears, doubts, troubles, temptations, and accusations; &c. and the Lord God of my life and tender mercies

mercies (which he hath made sure to my soul in the everlasting covenant), give thee solid peace and consolation in the Son of his love, through the measure of his grace and Truth springing in thy heart, and staying thy mind upon him.

O, feel the seed, and the faith which springs from the seed, which gives victory over the enemy, and all his mysterious workings in the heart.

Thy friend in the truest and most sincere love,

I. P.

To Nathaniel Stonar.

It is a dangerous thing to resist God's Spirit; and yet very easy for any man so to do, who hath not received a true understanding from the Lord, nor is acquainted with the leadings and outgoings of him, who is pure. He that is tender and truly sensible, may discern when he resisteth, when he quencheth, or when he grieveth the spirit of the Lord; but he that is not truly enlightened, nor in the true sense, cannot do so. The scribes and Pharisees, who were interpreters of the law, and very strict in outward observations and ordinances; &c. who blamed their fathers for killing the prophets, and said if they had been in the days of the prophets, they would not have dealt so with them, as their fathers did: yet concerning these, said Stephen, "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the holy Ghost; as your fathers did, so do ye." for, till the stiff will and stiff wisdom be brought down in a man, he cannot but resist God's spirit, and fight for his notions and practices, according to his apprehensions of the letter, against the testimony of God's spirit and power.

Paul,

Paul, who walked according to the letter of the law, blameless, yet resisted the spirit which gave forth the law. He must know the Spirit, receive the Spirit, live in the Spirit, walk in the Spirit, and not fulfill the lusts of the flesh, who would be found not resisting God's Spirit. He who is indeed turned to the redeeming arm, to Christ the power of God, and gathered into the power, and dwelleth in the Spirit and power of the Lord Jesus, and is taught and led by him from path to path, and from pasture to pasture, as the Lamb, the shepherd, goes before and guides him, he is preserved from grieving the holy Spirit, which moves and draws, instructs and quickens, all that are born of God. But he that is but in the letter, and in the form of godliness, out of the inward life and power, he is of that birth, mind, nature, and spirit, which cannot but resist God's Spirit. He knoweth not, he heedeth not, his drawings, his movings, his light, his life, the way thereof (either in his own heart, or in the hearts of others); and so walks in a way of rebelling against, and resisting, him, who is the only Saviour and Redeemer of the soul (see Job xxix. 3, 4, and xxiv. 13). O, that thou mightest learn to wait aright to learn these things, and come into the true sense and discerning of the spirit and power of the Lord, that thou mightest not any more resist it, neither in thyself nor in others.

The Lord open thy heart, and lay thy spirit low before him, that thou mayest come into a right sense and judgment concerning the state of thine own soul, and mayest experience the Lord manifesting things to thee, as indeed they are.

I. P.

15th of 5th Month, 1671.

A faithful

A faithful Testimony, concerning the way of salvation, and of meeting with, and receiving the power which quickens and enables to live to God.

THIS is the day of the love, mercy, goodness, power, wisdom, righteousness, and life, of God, that is, this is the day wherein they are manifested, revealed, and brought forth, in the hearts of his children, and their souls, in and through the faithful travail, led into the enjoyment and possession of them.

Now the question is, How may any one, who finds breathings, hungerings and true desires, after these things, come to receive them, partake of, and enjoy them?

To this we answer, we know the way wherem the Lord hath led us; and we also know the testimony which God hath given us to hold forth to others.

The way wherem we met with it was this: In joining to that in the heart which is of the Father, and leads out of the nature, spirit, and ways, of the world, up to the Father. By waiting to feel this quickened in us, by giving up to, hearkening to, and be led by this; by denying all that was and is contrary to this, in the strength and virtue which we daily received from this; thus we met with the love, thus we met with the mercy, the goodness, the power, the wisdom, the life, the righteousness, the redemption, and salvation, which is treasured up in this, and which issueth forth from this, in the good will and according to the appointment of the Father.

And this also we know, that while we are looking out for a great power to fall upon us and change us, we never met with it so, but rather thereby came to a loss of what we had. And, indeed, this is the way the enemy suggests into the mind to deceive the mind by; and we were deceived by him, and led from the thing; while we were persuaded and tempted thus to

war

wait for it. That which is not of the seed, but above the seed, thus waits, but this is not the way in which the seed teacheth the soul to wait for the righteousness and power of the kingdom. Now, as we have been thus led ourselves, to the testimony of direction we have received from the Lord is, to guide men's minds to this which is of God, and which God hath chosen to appear in, and he will not appear in another. It is the way he hath chosen, in his eternal wisdom, and he will not alter it. This light, this inward seed of life is the thing, which secretly works in the mind, testifying against that which is unrighteous, and to them that receive this seed, faithfully wait upon it, and are subject to it, denying in their hearts, words, thoughts, and ways, all that is contrary to it (as the Lord enables); to them power and ability is given to become sons, and in the Son's heart, the power, spiritual authority, and dominion of the Father, dwells. And these things are wrought in the heart, obtained, received, felt, and enjoyed in a mystery, in a secret way of working, from a little thing, a small seed, yea, that which to man's eye and wisdom is not; even by this has the Father chosen to bring to nought all the mighty enemies of the soul, and all the seeds and births of corruption in it.

O, my dear friends, I beseech you, wait on the Father in this (wait, O wait for the stirrings of his holy Spirit in this), that ye may learn the way of life, walk faithfully therein, and understand, with joy and in brightness, the mysteries of the kingdom, which are revealed to the very babes here; that so ye may be enlivened, encouraged, and strengthened in your travails, till ye come to sit down in the kingdom, and eat the bread and drink the wine of the kingdom, with those whom the Lord has already gathered thither, and who feed on the fatlings of God's house, and drink of the river of his pleasures. And my friends, O learn the difference in spirit, between that which draws you towards God, in the simplicity and pure sense of life, at

any time, from the breathing spring; and that which tempts you therefrom, in a reasoning subtlety, wherein is a glorious appearance of wisdom, and a false demonstration of seeming light; which, notwithstanding, doth not chalk out your way to you, but rather deceitfully draws you out of the way; and after a long looking for power, whereby it keeps you from that wherein the power is, and to which ye being joined, would, without fail, receive it, and might enjoy it, and be blessed and helped by it, as well as others, through the tender mercy of the Lord, have been.

And friends, be it known unto you, and let it enter into your hearts, from the pure testimony of Truth, that (in this day which the Lord hath made, which is and was with the Lord from eternity) he hath now pleased to manifest and bring forth in us (inasmuch as we are in measure in this day, and walk in the light thereof, and feel the warmth, beauty, and pleasantness thereof in measure, which giveth a true real sense and enjoyment of the thing itself), I say in this day, the burden (the great burden of sin and corruption) is taken from off the shoulder, and the yoke from off the neck, yea, the yoke is destroyed by and because of the anointing, in and to the souls that are anointed, who are severed from the nature, spirit, and ways of the world, and so united to and become one spirit with the Lord. Why, then they are severed and estranged from that which oppresseth, yea, and then they are also in fellowship with that which is the power, the life, the rest, the joy, the peace, the eternal pleasure, and pure sweetness and liberty.

Now, all this is brought about by minding that of God, which stirs in the mind and draws towards him, and from that which is of a contrary spirit and nature, and separates from him. For all that is of the world, and not of the Father; is as a wall of separation which keeps from the Father; and must be broken down, before the soul can come into true union and fellowship with the Father and Son, in his pure nature, spirit,
and

and holy power of life. Yet one thing more, O mind it, it is more (as to the nature of the thing) to meet with one little touch of power, to help a man against his corruptions and the deceit of his heart; than to meet with a great descending of power upon a man's spirit, to wrap him up into high enjoyments, or to enable him to speak great things of the mysteries of God's kingdom; for it changes his heart more, it helps him on his journey more, it prepares his spirit more for the Lord, it adds to his growth more than the other; yea, the other will hurt him, unless his spirit be poised by the Lord, and made able to bear it.

But the still working of the power, which secretly melteth and changeth the mind, renewing it (as it were insensibly) daily more and more into the image; that is the safe, precious, and profitable ministration of life.

O wait for it, and be sensible of the tender mercy and goodness of the Lord, as he leads you into and keeps you in it.

Dear Friend,

I AM sensible of thy sore travail and deep distress, and how hard it is for thee to meet with that which is comfortable and refreshing, and how easily again it is lost, and whence it ariseth, even from the working of the enemy in a mystery of deceit in thy heart, wherein thou dost not perceive nor suspect him, but swallowest down his baits, and so he smites thee with his hook, and thereby draws thee back into the region of darkness; and then entereth that part in thee which is in nature one with him, filling it with his wickedness, and then laying loads of accusations upon thee, as if they were true. These are not strange

things to the travellers after the Lord, but such as are usually met with in the like cases; but if thy eye was made single and opened by the Lord, thou wouldest see those baits, and turn from that which thou now so readily swallowest down; and so avoid the stroke, and keep thy station in the light and mercy of the Lord. Thou must not look so much at the evil that is nigh, but rather at that which stands ready to pity and help, and which hath pitied and helped thy distressed soul, and will pity and help it again. Why is there a mercy-seat, but for the sinner to look towards, in time of need?

Neither must thou hearken to the questionings of the insinuating questioner, but cleave to that which shuts them out, keeping to the sense of the love and mercy, when the Lord is kind and tender to thee. When the enemy entered thy habitation again, and broke thy rest, peace, and enjoyment of the Lord; again an earnest desire after cleansing arose in thee; not from the life, but in the evil; which was also a means to rob thee of that, which in its abiding and powerful operation, cleanseth the heart, and here thou wouldest be limiting the Lord in his dealings, who worketh according to the council of his own will, and visiteth when and where he pleaseth. And thus the enemy having caught thee with his mysterious workings, he then draws thee into the pit of darkness, where the remembrance of life and the sense of mercy and love vanisheth, and there is no help for thee by any thing thou canst do or think: but be patient, till the Lord's tender mercy and love visit thee again, and then look up to him against this and such like snares, which would come between thee and the appearance of the Lord's love, that thou mayest feel more of his abidings with thee, and of the sweet effects thereof. For these things are not to destroy thee, but to teach thee wisdom, which the Lord is able, through many exercises and sore trials, to bestow upon thee, which my soul will exceedingly rejoice to hear the tidings of, that thy heart may be rid of all that burdeneth, and filled with

all it rightly desires after, in the proper season and goodness of the Lord: to whose wise ordering and tender mercy I commit thee, remaining

Thy faithful friend,

I. P.

My dear Friend,

SOME time after writing the foregoing, this arose in me to thee. If the Lord in thy waiting upon him, to search and try thy heart and ways, shall please to shew thee any thing amiss therein, mind this counsel on my heart to thee. Be not looking at it too much on the one hand, or excusing it on the other hand, but sink down beneath thyself, retiring thither where thou mayest receive from the Lord true judgment concerning it, and also strength against it. And know this in the holy experience, that thou must be weakened by the Lord, and be contented in or with thy weak and distressed estate, if thou wouldest receive mercy and strength from him. And the more thou art weakened and distressed, the more thou art fitted for, and the more abundantly shalt thou partake of his mercy and strength; waiting upon him in the meek, quiet, patient, and resigned spirit, which he will not fail to work thy mind into; that, in the issue of all, thou mayest reap the quiet fruits of righteousness and heavenly peace from his hand. Amen, so be it from the Lord to thy soul.

Dear Friend,

As I was lately retired in spirit and waiting upon the Lord, having a sense on me of thy long, sore, and deep, affliction and distress, there arose a scripture in my heart to lay before thee, namely, Hebrews xii. 5, 6, 7, which I entreat thee to call for a Bible, and hear read, before thou proceeds to what follows.

O, my friend, after it hath pleased the Lord in tender mercy to visit us, and turn our minds from the world and ourselves towards him, and to beget and nourish that which is pure and living of himself in us, yet, notwithstanding this, there remains somewhat at first (yea and perhaps for a long time) which is to be searched out by the light of the Lord, and brought down and subdued by his afflicting hand. When there is indeed somewhat of an holy will formed in the day of God's power; and the soul, in some measure, begotten and brought forth to live to God in and out of the womb of the heavenly wisdom; yet all the earthly will and wisdom is not thereby presently removed, but there are hidden things of the old nature and spirit still remaining, which, perhaps, appear not, but sink inward into their root, that they may save their lives, which man cannot possibly find out in his own heart, but as the Lord reveals them to him. But how doth the Lord find them out! O consider his fire is in Zion, and his furnace in Jerusalem. By his casting into the furnace of affliction, the fire searcheth the deep, sore, distressing, affliction, which rends and tears the very inwards, finds out both the seed and the chaff, purifying the pure gold from the dross, and there, at length, the quiet state is witnessed, and the quiet fruit of righteousness brought forth by the searching and consuming nature and operation of the fire. O, that thy soul may be tried unto victory, over all that is not of the pure life in thee, and that thou mayest wait to feel the pure seed, or measure of life, in thee, and die into
the

the seed, feeling death unto all that is not of the seed in thee; and that thou mayest feel life, healing refreshment, support, and comfort from the God of thy life, in the seed, and no where else, nor at any time, but as the Lord pleaseth to administer it to thee there. O, the Lord guide thee daily, and keep thy mind to him, at least looking towards the holy place of the springing of his life and power in thy heart. Look unto him. Help, pity, salvation, will arise in his due time, but it will not arise from any thing thou canst do or think, and faith will spring and patience be given, and hope in the tender Father of mercies, and a meek and quiet spirit will be witnessed; and the Lamb's nature springing up and opening in thee, from his precious seed, which will excel in nature, kind, degree, and virtue, all the faith, patience, hope, meekness, &c. which thou or any else otherwise can attain unto. O, look not at thy pain or sorrow, how great soever; but look from them, look off them, look beyond them to the Deliverer, whose power is over them, and whose loving, wise, and tender, spirit is able to do thee good by them. And if the outward afflictions work out an exceeding weight of glory, O! what shall the inward do for those who are humbly, brokenly, and faithfully, exercised before the Lord by them. O, wait to feel the seed, and the cry of thy soul (in the breathing springing life of the seed) to its Father, with its sweet subjection to him. And wait for the risings of the power in thy heart, in the Father's seasons, and faith in the power, that thou mayest feel inward healing of all the inward wounds which the Lord makes in thy soul, through his love to thee for thy good.

If thou wilt receive the kingdom that cannot be shaken, thou must wait to have that discovered in thee which may be shaken, and the Lord arising terribly to shake the earth, and it removed out of its place as a cottage, and the heavens also rolled up like a scroll. And while the Lord is doing this, he will be hiding thee in the hollow of his hand (thy mind still returning to the seed),

seed), and will, in these troubletome and dismal times, inwardly be forming the new heavens and the new earth, wherem (when they are brought forth and established) dwells righteousness. And as sure as the Lord shakes and removes the old, so surely will he bring forth and establish the new. And when the old will, and the old wisdom and understanding, is removed (which if the Lord God were not strong and wise, he could never bring forth and effect in the heart), the place of the dragons, the place of the wicked inwardly, shall be found no more, but Zion shall be known and witnessed inwardly, the place of God's dwelling and rest, and Jerusalem a quiet habitation for ever, and the precious law of life shall go forth out of Zion, and the word of the Lord from Jerusalem, and the soul shall hear and live by it, with full delight and satisfaction, on God's holy mountain, on the top of all other mountains, and nothing shall be able to disturb or make afraid any more. The Lord lead thee, day by day, in the right way, towards the witnessing and obtaining this, and keep thy mind stayed upon him, in whatever befalls thee, that the belief of his love and hope in his mercy (when thou art at the lowest ebb) may keep up thy head above the billows, and thou mayest go on in the disciple state, learning righteousness and holiness of him, who teacheth to deny and put off unholiness and unrighteousness, and to know, embrace, and put on newness of life, and the holiness and righteousness thereof.

The Lord God of my life be with thee, preserving and ordering thy heart for the great day of his love and mercy, which will come in the appointed season, when the heart is fully exercised and fitted by the Lord to it, and will not tarry.

I P

Friend,

THE weighty sense of an eternal condition after this life, hath been upon my heart from my childhood; and it is often with me that I must give an account to God, when I pass out of this transitory world, of all things done in the body; and shall enter into eternal rest and blessedness, or eternal woe and misery.

This causeth me to call upon the Lord daily, for grace and wisdom from him; that my conscience, being cleansed through the blood of his Son, may be kept void of offence, both towards him and men. And truly (I speak not boastingly, but in the fear of the Lord, and in the sense of his goodness and tender mercy to me) my heart is preserved in love and innocency towards those who most injuriously, and without provocation on my part, have taken away my liberty (for ought I know) for my whole life time. What thou further intendest towards me the Lord knows, to whom I have committed my cause: but this is on my heart to express to thee, because when I was with thee thou speakest words to this purpose, that *we wished thee hanged, or would be glad if thou wert hanged.* God, who knows my heart, is witness, that I wish thee no evil; neither to thee nor thy family; but wish thou mayest avoid all such things as may bring his wrath and curse upon thee, either in this world or the world to come.

And, friend, do not provoke the Lord by afflicting those that fear him; but cease to do evil, learn to do well, and this will please the Lord, and is more acceptable to him than all the worship that can be offered up to him without this. I have sent thee a little book, as a token of my love, desiring thee to peruse it seriously. O, do not endeavour to bring me into such a condition as is there related. I have had greater light in the way into which the Lord hath led me, than this man had; and in that light I have seen that I ought not to swear,
but

but to give the yea and nay of truth, which comes from the Christian nature, and is of far more certainty and assurance than swearing, for the man that swears may easily break his oath, but he that keeps to the truth cannot alter his yea and nay, but it stands in the truth; and this our Lord and Master hath set above, and on the top of, and instead of, swearing, which it we should vary from and deny, we should deny him who hath taught us not to swear. Indeed, if we had not learnt it of the Lord, and if it was not by him required of us, we should rather swear than otherwise; for we would very willingly give men satisfaction in those particulars which they require us to swear about.

Friend, God hath given thee an immortal soul, and doth require of thee righteousness towards thy fellow-creatures, and temperance and moderation of spirit, and sensibleness of the judgment to come after this life. Thou art stricken in years, and thou hast but a little moment left remaining of thy time, and then it will be determined concerning thy soul, what or how it shall be for ever. Let the words of love, truth, and innocency, from me, prevail upon thee to be serious, and to let in the sense and fear of God upon thy heart. Thou hast spent much time in serving man, O, spend a little in serving and fearing God. There is somewhat which is pure of God, appointed by him to exercise the conscience towards him. Thou hast such a thing near thee. O, that thou mightest know it, and be joined to it; for till then thou canst never truly serve nor fear the Lord; but mayest spend thy time here in a vain show, and at last be judged and condemned by the Lord, and lie down in eternal sorrow, which it is the desire of my heart may not be thy portion from the hand of the Lord.

This is from a sufferer by thee, who never gave thee the least cause or provocation so to deal with me.

J. P.

Friend,

Friend,

THOU hast made some profession of Truth, and at times come amongst us, but whether thou hast been changed thereby, and been faithful to the Lord in what has been made manifest to thee, belongs unto thee diligently to inquire. There is no safe dallying with Truth. He that puts his hand to the plough, must not look back at any thing of this world; but take up the cross and follow Christ in the single-hearted obedience, hating father, mother, goods, lands, wife, yea, all for his sake, or he is not worthy of him. The good hand of the Lord is with his people, and he blesteth them both inwardly and outwardly, and they that seek the kingdom of heaven, and the righteousness thereof, in the first place, have other things also added; but they that neglect the kingdom, and are unfaithful to Truth, seeking the world before it, the hand of the Lord goes forth against them, and they many times miss of that also of the world that they seek and labour for. Truth is honourable. O, take heed of bringing a reproach upon it, by pretending to it and yet not being of it, in the pure sense and obedience which it begets and brings forth in the hearts and lives of the faithful. But if any be careless and unfaithful to what they are convinced of, and so for the present bring a reproach upon God's Truth, which is altogether innocent thereof, the Lord, in his due time, will wipe off that reproach from his Truth and people; but the sorrow and burden will light upon themselves, which will be very bitter and heavy to them in the day that the Lord shall visit them with his righteous judgments.

O, consider rightly, and truly. It had been better for thee thou hadst never known Truth, nor been directed to the principle and path of righteousness, than after direction thereto to turn from the holy commandments, and deny obedience to the righteous One. The Lord give thee true sense and repentance (if it be his holy pleasure),

pleasure), and raise thee out of this world's spirit, to live to him in his own pure spirit. It is easy to profess and make a show of Truth, but hard to come into it. It is very hard to the earthly mind to part with that which must be parted with for it, before the soul can come to possess and enjoy it. Profession of Truth, without the life and power, is but a slippery place, which men may easily slide from, nay, indeed, if men be not in the life and power, they can hardly be kept from that which will stain their profession. The Lord, who searcheth the heart, knows how it is with thee. O, consider thy ways and tear before him, and take heed of taking his name in vain, for he will not hold such guiltless.

I am, in this faith, full and friendly to thy soul, desiring its eternal welfare, and that it may not for ever perish from the presence and power of the Lord.

I P.

END OF THE LETTERS OF I. PENNINGTON

MISCELLANEOUS LETTERS.

From J. Whitehead, in Lincoln Castle.

Endeared Friend and Brother,

THOU art very near me in that union which we enjoy with God, and one with another, in the power of an endless life; into which, by the birth-right of an incorruptible seed, we are entered, and preserved by the everlasting power of God; of whose nature it is given us to partake; against which it is to lay hold on the things that are seen, or be mindful of that country of which we have turned our backs. For because God hath loved us, and begotten and formed us for himself, and keeps us by his mighty power, we cannot depart from him though enemies beset us on every side with threats and flatteries, and all the deceivableness of unrighteousness that their hearts can invent; through all which we press forwards, and over all obtain the victory through the faith and patience which God hath wrought, and will daily increase in the hearts of all his tender lambs. And we shall lie down safely in the virtue of endless love, whilst they that have been, and they that now are, our enemies do fear
and

and hate and grind one another; which, with our yearning bowels of pity to them, and praises to the name of the Lord, who hath ever been our help and hiding-place, I cannot but mention. Surely the time is at hand, in which God will clear our innocence, and make Jerusalem a praise through the whole earth; therefore let our hearts be staid upon him, and trust perfectly in him; and in the fresh breathings of life not cease to cry unto him, till he has accomplished that which is in his heart, and glorified his name over all his enemies, which blaspheme it every day.

Dear brother, touching friends in these parts, and in the county of York, I have not much to communicate; save that I was released out of this prison by Judge Twisden, and had my liberty for about fifteen weeks, in all which time I had a very good service for the Lord, mostly in the county of York, and this county of Lincoln, only I touched upon the county of Durham. Friends, generally, I left more clean, fresh, lively, and virtuous, than ever I knew them, since the day of their first gathering. And, to my great comfort, I daily hear that they so continue, and are in faith and patience strengthened to suffer what man can do unto them. The Lord's care is over them, and doth much restrain man's wrath. We are but eight prisoners here, four for tythes, and myself and other three because we cannot swear at all. The judge having some taste of my spirit in a letter that I wrote to him, refused to hear our case, though we were committed to the assizes: I suppose, lest we should have cleared ourselves and the Truth, from the many foul false aspersions that he cast upon us in his charge, yet did he commit us till the next sessions.

At Durham, I hear, the most of Friends was released, and moderately fined upon the new act. At York near eighty were released, and about fifty-five left in prison for tythes, and some indicted upon the new act, but not tried, and three, to wit, John Levens, Samuel Poole, and Christopher Hutton, the judge
(though

(though in all the rest of his proceedings he was moderate) did hastily run them into a premunire, and gave sentence of imprisonment during life, and loss of all their lands and goods, against them.

Many meetings in Yorkshire have, since the general imprisonment, remained undisturbed, and are still quiet; amongst which, ours in Holderness is one, to which there are many added. Friends in Hull are deep sufferers, but the Lord doth preciouslly uphold them. Marmaduke Storr, and his wife, and divers other Holderness friends, have been lately here to visit me, and desired their dear love might be remembered to thee. My dear wife being very sick at present, desires her dear love to thee may be mentioned. My heart is much enlarged to all friends that way, and at Colchester and Coggeshall, as thou hast opportunity, dearly remember me to them, to whom I am known in that spirit which begets unto God. I received a letter from thee when I was last in prison here, which I forbore to answer, not knowing how to send. If this comes to thy hand let me know (thou may send to dear Richard Davies, in London, for me, and he can send hither every week), so shall I be the more encouraged to write to thee again as I have drawings or occasions.

So, in the name of the Lord, I rest thy loving
friend and brother,

JOHN WHITEHEAD.

Lincoln Castle,
the 13th of the 6th Month, 1662.

Dear

From Edward Burrough, in Newgate.

Dear and beloved Friends,

THE lively remembrance of you dwells always with me, praying for the increase of peace and blessings to you from the Father. I know you have learned Christ, and are acquainted with the touchings of his grace and spirit, which leads you into all Truth, and is a comforter unto you in all conditions, which is present in you, and with you in all times and places: even the Spirit of the holy God, which is given you because you are children of him, who is God blessed over all.

Dearly beloved, my heart is filled with fervent love towards you at this time; and the living sense of the Lord's suffering people rests upon my spirit, with the dear embraces and salutations in the same love with which I am loved of Christ Jesus my Lord, whom I hope ye have so learned as never to deny his name and Truth. I am persuaded, concerning you, that the greatest of tribulations, afflictions, and sufferings, or persecutions, can never move or shake your hope and confidence in God; nor separate you from the love, life, and peace, which many of you have had large manifestations of, and some the assured possession of for evermore. And I hope nothing can separate you from that love which is of God, nor divide you from it, into the absence of the Father's presence, which is full of joy and peace. Nothing, I say, can be able to break our fellowship with the Lord; but that he is ours and we are his, whatsoever transactions of tribulations may pass upon our outward man. I write unto the faithful, and I need not say to you 'Know the Lord;' but I may say, Stand fast, and give yourselves to be destroyed, rather than to renounce or deny Christ before men, or to cease from the exercise of your pure consciences, in what his holy Spirit persuades your hearts of the verity of.

Friends

Friends here are generally well in the inward and outward man, and the presence of the Lord is manifest with us, through great trials and sore afflictions, and grievous persecutions which we have met withal this last half year, it would be large to relate, and piercing of your hearts to hear, the violence and cruelty which Friends have suffered in this city in their meetings and in prisons, it hath been very hard to bear the persecutions inflicted every way, though the Lord hath given strength and boldness, and his power alone hath carried through, else many would have fainted and not been able to stand. Many have given up their lives in faithfulness in this place; and their faithfulness in keeping meetings, and in patiently enduring many cruel exercises, is a crown upon Friends in this city. There are now two hundred and fifty of us prisoners in Newgate, Bridewell, Southwark, and New Prison. In Newgate we are extremely thronged, that if the mercy of the Lord had not preserved us, we could not have endured. There are near one hundred in one room in the common side, amongst felons, and their sufferings are great, but the Lord supports. For about six weeks time meetings were generally quiet in the city, but these last three weeks they have fallen on more violently than ever, and imprisoned many Friends, as also many Baptists; yet through all this, Truth is of a good report, and the nobility of it gains place in many hearts, which are opened in pity and compassion towards innocent sufferers; and many are affected with our great afflictions, and truth is increased through all trials. Here hath lately been a great talk and noise about a plot, what truth there is in it I know not, but it hath revived their violence towards Friends, though we are clear and innocent from all such things, who are a people that love truth and peace, and the good of all men, and quietness with all, and the Lord will deliver us, in his season, from all our afflictions, though not in such a way as by the arm of flesh, for our trust is in the Lord and not in man; and we desire the same

spirit may dwell and abide in you also, that you may be like-minded with us, and we all of the mind of Christ, who seeks men's salvation and not their destruction.

EDWARD BURROUGH.

Newgate, 9th of 9th Month, 1662.

From S. Crisp, at Amsterdam.

DEARLY beloved friends, brethren and sisters in the everlasting covenant of life, which is made manifest through Jesus Christ our Lord, by whom we have attained to the ancient fellowship and dominion of the saints, and holy brethren of old, in the eternal gospel of peace, and in the sense and feeling of an endless life, which is one in you and in me, in which fellowship I am drawn forth in the most dear and precious love of our heavenly Father, to salute you with this salutation of love, as a measure of the daily overflowings of pure love, which I daily feel towards you, whose remembrance, doubtless, is sweet to me in a far remote country, and especially when I behold how the Lord hath blessed you, and hath said unto his seed, multiply and prosper; and it is so, beyond all the countries round about you. Well, this is the Lord's doing, and the glory shall be his for ever.

And now, my dearly beloved, seeing that your gathering, preservation, and growth, is of the Lord, how ought every one to behave himself as the servant of God, in faithfulness unto that holy gift of his grace, by which you are what you are, at this day, and the more especially by how much you see the wiles and subtleties of the enemy, who desires to scatter you. Wherefore in the everlasting truth, this I say unto you all, watch and wait to feel your minds staid in that which is weighty: that is the wheat, the good seed, and who is in it winds doth

doth not remove them ; but the chaff will be driven hither and thither, with winds of doctrine of men, and with tradition , and this is the mind and spirit that hath not part in the ancient truth, and is not satisfied with it ; that seeks out or chooseth to itself new and changeable things , and against this all watch and keep the dominion, in the power of God over it and all its ways. And forasmuch as ye know it was the love of God by which ye were gathered, dwell ye in love one with another, and let it abound in your hearts, that so you may bear the express image of him that hath begotten you, and thereby many may be yet gathered unto you.

And as concerning you, my dear brethren and sisters, who are grown up in the garden of God's delight, and walk as in the day-light of his presence, and in his strength and courage with which he hath armed you , your joy is full in the Lord, and sorrow is fled from your hearts : yet bear me a little in this matter , O, forget not the travail of the night, and the footsteps of the former darkness , in which we mourned for our beloved, and sought him with tears and broken hearts , that so in the remembrance of those things, ye may always be ready to sympathize with the poor, and with the dejected in spirit, whose day of darkness, gloominess, and sorrows, is but now O, my friends, they are exceeding near me, and my heart is deeply affected with their condition. O, go down with them into the house of mourning, and bear with them in their bitter lamentation , help them in the day of their travail, in the same compassion whereby we are helped Be ye tender to such whom God hath made tender, so shall their souls come up from the dead, and stand forth in the power of the Lord, and bless you. And, friends, dwell in wisdom and in the discerning and judgment of the spirit of God, that so you that are strong, may be always instructed how to use your strength against such as are strong, but not in the Lord , for such, though never so stubborn, shall be humbled, and the power is with you that shall lo it , but the simple and upright soul, though never so

weak, bear up in your arms, and nourish with the milk of the word, which is your daily support.

Finally, brethren, this is the breathing of my life daily on your behalf, that in all things ye may approve yourselves the servants of God, and one of another, in the free spirit of righteousness and peace; that so the dominion which ye have obtained through faith and patience, ye may still keep and hold in the name and power of the Lord God; over all powers and spirits whatsoever, that are not of this holy and heavenly fellowship, in the free spirit of peace and brotherly love, whether they appear as open enemies, or pretended friends, to the Truth; that none of you may moved with fear of the one, or be deceived, entangled, or defiled by the other, but may grow and prosper in the nobility of that holy royal seed which never bowed to deceit, nor to the unrighteousness that is in the world; but was, and is, and is to come, a judge, and condemner of it all. And, dear friends, be diligent in every thing which the light hath shewed you to be the work of God, and required of you in this your day; and let not lukewarmness enter upon any of you, for that is loathsome to the Lord, but with diligence meet together, and with diligence wait to feel the Lord God to arise, to scatter and expel all that which is the cause of leanness and barrenness upon any soul, for it is the Lord must do it, and he will be waited upon in sincerity and fervency of spirit; and such feel the Lord near at hand, while unto others he is as one afar off. And let charity and bowels of compassion abound among you, as becometh the gospel of our Lord Jesus Christ, and let none be hasty to utter words, though manifest in the light in which ye wait upon the Lord; but still wait in silence, to know the power working in you to bring forth the words, in the ministration of the eternal word of life to answer the life in all; and if this be not known, retain in your vessels what is manifest unto you, and it shall be as bread in thine own house. He that hath an ear let him hear!

Dearly

Dearly Beloved, in that which is everlasting dwell and abide stedfast, so shall ye all grow and flourish as the blessed plants of the Lord, and men shall see that ye are fruitful, and glorify your Father which is in heaven; who hath been, and is, the husbandman to whom my soul freely commits you all—by him to be taught and led to the finishing your course with joy, and to the glory of his great and precious name, which he hath made known among you.

God Almighty preserve you, and keep you faithful, fresh, and living, in a sense of his continual waterings and blessings, that ye may delight in him, and he may yet delight to do you good.

This is the supplication of me, your dear friend and brother, in the covenant of an everlasting brotherhood, with all who know the generation of the righteous seed, which is but one, and hath one name, which none knows but he that hath it.

S, CRISP,

Amsterdam, the 10th of the 2d Month, 1663.
Old Style.

From S. Crisp, at Amsterdam.

Dear Friend,

IN that endeared love which doth constantly flow forth in our hearts one towards another, do I dearly salute thee, with thine and my dear wives and families. Dear heart, I intend brevity in my particular writing to thee at present, intending something else in this paper; only I shall give thee and friends to understand, that the cause of my tarrying in this city

so long, is by reason of our daily expectation of William Caton, whom, if it may be, I would gladly speak with here at his own house, and then I, with T H do intend for Rotterdam, and so for England, by the first opportunity. But time being so far spent, I have hopes to see thee here before I go, with thy wife, of which thou mayest hint a word, per next, to W W. Friends here are well, meetings quiet, and divers strangers come to meetings. Last first-day were two Germans, a Lutheran priest, &c. The fourth-day before, was a nun, and another Roman Catholic, and divers ministers.

Tell my dear Dorothy, that I intend next post, to write to her, or by Feeham, if he come T H. remembers his love to thee, and friends. So in the love and fellowship of life, which is durable and unchangeable, I rest with thee.

Farewel.

S CRISP.

Amsterdam, the 17th Day of the 2d Month, 1663.

One thing I had forgot to acquaint thee with. two days ago arrived here, two or three Friends, who say they were banished from Dantzick.

From W. Caton, in Tarmouth Common Gaol

- My dearly beloved Friends,

Who are sensible of the breathings of life in yourselves, and of the power of the everlasting gospel of peace, my unfeigned brotherly love flows forth unto you, from the immortal life, which the God of my life hath manifested in my mortal body, and with
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the salutation of this my real love, do I greet you all, whom God hath called and chosen in these perilous times, to be a peculiar people unto himself, to shew forth his praise, and not your own, to declare his wondrous works, and not your own, to get honour and renown unto him in the earth, and not unto yourselves for he hath bought you with a price, therefore are you not your own, and he hath redeemed you from the corruptible, by that which is incorruptible, and therefore how should you continue in that which is corruptible, to the satisfying your wills, and the wills of corruptible men, who are in the corruptible and unconverted estate, fulfilling their own wills, shewing forth their own praise, declaring their own works, admiring and worshipping of them, and getting honour and renown unto themselves in the earth, honouring, regarding, and serving the creature, more than the Creator, even as we in the time of ignorance have done, before the redemption (before mentioned) was witnessed, or the election known, which now many are made witnesses of, glory be unto the Most High for evermore!

Wherefore, friends, answer ye the Lord's end in calling of you, and his end in purchasing of you, and his end in redeeming of you, which may be answered by your faithfulness unto the Lord, and in so doing every one will have his reward with him, for every one that answers the Lord's end for which the Lord called him, comes to enjoy his presence, comes to be filled with love, life, joy, and peace, and such do really shew forth his praise, and declare his wondrous works, to the bringing of honour and renown unto him, and not unto themselves. But they that are unfaithful and disobedient (though called), they do not answer the end for which they were called, and therefore the Lord doth not so reward them, through his dwelling with them, through filling them with love, life, joy, and peace, as he rewards the others that are faithful. On the contrary, they who are called, and are not faithful (so as to answer the end for which they

were called), they, I say, are filled with sorrow and unbelief, with trouble and anguish, and condemnation pursues them from that which called them, which they being unfaithful to, it ministers not consolation, but condemnation; it speaks not peace, but want.

And this being always present with them, to put them in mind of their neglect, of their unfaithfulness, of their disobedience, and of their unworthiness, they are always disquieted in themselves; and in such the murmurer and unbeliever hath place, and such are very unfitting to bear crosses, trials, and sufferings, for all these will add to the trouble which they were before possessed withal. so that very many inconveniencies do ensue, where the end for which God called a people is not answered by them that are called. Therefore, my dearly beloved friends, be mindful not only of the end for which you are called, but of answering the same, that the Lord's delight may be to do good unto you, who are his peculiar treasure. And live all in his eternal power and spirit, that you may know the Lord, and his eternal Truth to be on your side, when furious men rise up against you, then you need not be afraid what they can do unto you: for hath not the Lord oftentimes already, suffered many of you to be tried through the fury of the wicked, which at sundry times hath been high against you; but how hath the Lord turned it backward, and restrained it, even to your admiration and hath not the Lord's end in this been to engage you (through his infinite mercy) so much the more unto him, who oftentimes suffers the fury of the ungodly to break forth a little, yet not for the destroying, but for the trying of his people. And how near hand have we found him unto us (even as a rock of defence to fly unto), in our greatest straits, difficulties, and temptations, and what free access have we had unto him, through his eternal spirit in ourselves, when by gaols, houses of correction, force of arms, or the like, we have been hindered from having access one unto another, or from meeting together in the outward,

yet by those things before mentioned, we could not be hindered from meeting together in the Lord, I mean in the eternal Spirit, and having the testimony of the spirit of the Lord in ourselves, that we had answered his end in calling us, in that we had faithfully shewn forth his praise, and brought honour and renown unto his name upon earth. O, what joy and peace did that bring into our souls, and how did we rejoice in the Lord, when he covered our heads as in the day of battle, even until the fury of the wicked came to be abated. So often, you know, we have seen the eminent hand of our God stretched out for our deliverance, which hath hitherto preserved us to our great admiration.

And forasmuch as that in these perilous times, we cannot well serve our God in that way in which he requires us to walk, without being in jeopardy of bonds and imprisonments, or to have other sufferings imposed upon us, by reason of our meeting together to wait upon the Lord, it doth so much the more concern us, to feel the drawings of our God by his eternal Spirit, to our meetings, that when we are met, we may so much the more enjoy his presence, to the refreshment of our souls. and then if we suffer for waiting upon him, he will not leave us comfortless in that suffering, and this is the word of Truth unto you: neither will it be grievous to us, whilst we keep in that through which we enjoyed him in our meetings, for in that may we enjoy him in our suffering. And then it will be better to be one day in prison with the Lord, than a thousand elsewhere without the enjoyment of his presence; in which we have found (as you know) much joy and peace, much comfort and consolation. and therefore have we cause to hazard our liberty through keeping our meetings, though we be accounted offenders by many, for so doing, rather than, through the neglecting them, we should become offenders in the sight of the Lord, through whose mercy we are come to know the benefit of them, to the end that we
might

might prize and frequent them, and not flight nor neglect them . for it is certain, if we neglect them, we shall not reap any benefit by them , but if we frequent them, according to the manner of the faithful, then will the Lord be with us, and among us, in them , and then his end in bringing us into the practice of such meetings, will be answered, to his glory, and to our comfort.

Again, as concerning swearing , what was the Lord's end in giving us to see the evil of this ? Was it not that we should keep clear of it, and bear our faithful testimony against it, as against a hurtful evil, which is directly contrary to the doctrine of Christ ? And, seeing we have known the terrors of the Lord God against this evil, and have therefore persuaded others from it ; how can we in any wise consent to do it, though we should lose our liberties and estates . for surely the Lord had an end in convincing us of it, and in shewing us the evil of it ; and if we keep clear of it, and bear a faithful testimony against it unto the end, then the Lord's end, in convincing us of the evil of it, will be answered, who knew before what would come upon us, by reason of this testimony. And if God had not suffered this as a snare in the hand of our enemies, there would have been something else ; as there are besides many things which they take up as occasions against us, as covers for their wickedness. And these things are not without the Lord's permission, who will try his jewels as gold that is seven times purified ; and the more we keep our consciences void of offence towards him and man, the more precious we shall be in his sight : but if we should love our liberties, our estates, or lives, more than him who hath said " Swear not at all," and for the saving of these, should swear contrary to his command, we should not only neglect answering his end in forbidding of it, but incur his displeasure against us , and whilst through doing that which he forbids, we might think to save our liberties, estates, and lives, we might even in a moment lose them all , for we know
they

they are uncertain. Therefore let us answer the Lord's end in shewing us the evil of this also, and in being faithful in this, and in all other things, we shall find life, riches, and liberty, which the world can neither give us nor take from us.

Again, friends, as to your returning to the steeple-houses, unto which some would force you at this day, alas! shall not he that sitteth in the heavens, laugh at their folly for doth not the least among you know, that that was not the Lord's end in bringing you out of them (I mean that you should return to them again)? Neither needed you to have suffered upon this account, by that generation that continues in them, if God had not determined to have called you out of them, and that by your sufferings, which come upon you for not repairing to them. Nevertheless, if you would rather answer your adversaries wills, by returning to them again, than the Lord's end in calling you out of them; then you might suddenly free yourselves from suffering upon this account. But I doubt not you are otherwise minded, yea resolved to answer the Lord's end in his calling you out of them, notwithstanding your enemies present threatening, forcing, and compelling, which is not of, from, by, nor through, the spirit of the Lord God; and therefore, with patience must you bear what the Lord suffers to come upon you on this account, for I testify to you, it is not for the destroying of any, though it may tend to the proving of many.

Wherefore, my dear friends, let none be discouraged or terrified at what the Lord suffers to come upon you; by reason of your meetings, by reason of your not swearing, by reason of your not going to their publick worship, or by reason of any other particular thing, relating to the truth of our God: for whilst sufferings come upon you only by reason of the Truth, you need not be ashamed of it, neither will the Lord leave you comfortless in it, for he is ready to succour such, as for conscience-sake suffer by reason of these things,

even

even as thousands who have found it by experience can testify.

In the mean time comfort ye one another in the bowels of love, and be ye tender affectionated one to another, and regard not the present threatenings of men, nor look not at your present tribulations, but regard the truth in yourselves, and look unto the Lord, and hear what he sayeth; and if he speak peace, be not ye troubled, though man speak and prepare war against you; but hold ye always fast the word of God's power and patience, which is able to preserve and keep you in all your sufferings and tribulations, even unto the day of salvation. And unto this do I commit you all, my dearly beloved friends; as unto that which is able to save you all to the utmost. So the peace and blessing of the Almighty, be with; upon, and among you all, for evermore!

I suppose many of you have heard of my bond, how that after God, of his mercy; had delivered me out of a mighty violent storm at sea, I was cast in here, where they in authority have shewn themselves to be worse to me and the friends with me, than the barbarous people of Melita were to Paul, and them that were with him; who shewed them no small kindness, for they received and lodged them courteously: but these that are called Christians, shewed themselves far from courteous, in that they broke up our meeting with many soldiers, and afterwards committed us to prison; and instead of shewing us much kindness, they have been so cruel to us, as that sometimes it was difficult for us to get water and bread.

Howbeit the Lord is with us, and their cruelty hath been little to us, for we know that our God will, in his own due time, deliver us out of their hands, when our testimony is sufficiently borne. Of this I am very sensible, that with the baptism of sufferings under this spirit of persecution in the nation, many are to be baptized into the fellowship of the gospel with the saints in light;
and

and blessed and thrice happy are they, and will they be, that continue faithful unto the end, for they shall be saved.

Farewel in the Lord, in whom I remain your dear friend and brother,

WILLIAM CATON.

* * My fellow prisoners salute you all.

Yarmouth Common Gaol, 14th of the 8th Month, 1663.

*From Robert Barclay, to Elizabeth, Princess Palatine
of the Rhine.*

Dear Friend,

By letter I am informed of the friends being with thee; and was refreshed by the account they gave me, of thy kind and Christian entertainment of them (they having overtaken me in Holland). God will not be wanting to reward thy love, as well as to increase the same. Finding no ready passage straight to Scotland, I came over here, and albeit I had no great expectation of success, I resolved once more to try thy cousin the Duke of York. I told him that I understood from Scotland, that notwithstanding Lauderdale was there, and had promised, ere he went, to do something, yet our friends bonds were rather increased, and that now there was only one thing to be done, which I desired of him, and that was, to write effectually to the Duke of Lauderdale, in that style wherein Lauderdale might understand that he was serious in the business, and did really intend the thing, he did write concerning, should take effect; which I knew
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he might do, and I supposed the other might answer ; which if he would do, I must acknowledge as a great kindness, but if he did write and not in that manner, so that the other might not suppose him to be serious, I would rather he would excuse himself the trouble ; desiring withal to excuse my plain manner of dealing, as being different from the court way of soliciting : all which he seemed to take in good part, and said he would so write as I desired, for my father and me, but not for the general. So he hath given me a letter whether it may prove effectual or not, I cannot determine, but of this thou mayest hear hereafter.

What thou writes of the counsellor of the Elector, and the other preachers, is very acceptable to me to hear ; whose joy it is to understand, that the eyes of any are opened to see the Truth as it is in this day revealed, as it would be much more to hear, that any came into that universal obedience which the life and power thereof leads to, which life and power, as it is felt in the inward part, is more than all the words that can be spoken, of which I know thou hast, at sometimes, not been insensible : and therefore my soul's desire for thee is, that thou mayest more and more come out of all that which cumbers, to feel this virtue of truth, to operate in and redeem thy soul, from all the difficulties that do or may attend thee, which, in the nature of it, it is powerful to do, albeit thy temptations were both greater and more numerous than they are, if received by thee in the love of it, and with a heart fully resigned to obey it in all its requirings, without consulting with flesh and blood, or turning by the plain and simple leadings thereof, by wise and fleshly reasonings ; which will never admit of the government and rule of the cross of Christ, as thou well knows, and will not refuse to acknowledge, and therefore art the more concerned to watch against it in thy own particular, as I hope in measure thou dost.

Thou may make mention of my dear and tender love to Anna, whose servant, as also the French woman, I forget not, to Anna I thought to have written separately,

rately, but must now leave it till another opportunity. If thou seest meet to salute the counsellor of the Elector in my name, thou mayest do it, I shall add no more, but that I am thy real and unfeigned friend,

ROBERT BARCLAY.

Theobald's, near London, 12th of the 7th Month, 1677.

From John Claus, at Amsterdam.

G. D. N.

DEARLY beloved friend, who I dearly esteem, in a sense of that honour which the Lord hath endued thee with, through thy faithfulness and submission to the heavenly gift, having become willing for the service of the most blessed Truth of our God, to offer up thyself and thine. and therein, at this present, is my greeting to thee, dear friend, knowing thy sincere, hearty love, which thou for a long time hast shewn towards me. My heart is therefore opened a little to ease itself, as in thy bosom, of a weight that I have for sometime bore, and which is now of late not removed, but remarkably increased, and not being free to bear it any longer in silence, as fearing I should do amiss, I now intend to open my heart before thee as a child, and that the more as thou hast so nigh thee our dear friend S. C. that you may together advise me, according to the counsel of the Lord that may be in your hearts.

Dear Gertruyd, the love of God (in consideration of his work, which he has wrought in and for me) being shed abroad in my heart, I have in the same long since felt inward desires, that his life and power in its dominion, might break through, and spread on the earth, for that the same is worthy to reign over all. And a longing have I often felt, after the day of its further breaking forth; but the way in which it should be, I
knew

knew not ; but a hope was in my heart, that the Lord by his judgments should visit the nations, and in such a manner as, through the baptism of Jesus Christ, they should be cleansed and sanctified.

Now in this expectation I have found it to be my duty, to wait diligently on the Lord, that I also, at least in a small measure, according to the capacity that God hath given me, might help forward his work in the earth. In this watchfulness and diligence many times I have felt heavenly refreshment, relishing and tasting of the fruit of Canaan's land, that makes the heart glad as with new wine, especially in my last journey in Germany, with dear W. P. whereby my heart was overcome with a love and zeal for the truth of God, which hath brought all temporal things which the Lord hath given me, as under my feet, and a watchfulness was in my heart, that none of them might in the least measure, quench the movings of God in my soul : and at these times I was constantly as overshadowed with the heavenly life and power, whereby my mouth was likewise a little opened, in a heavenly authority, to testify of his work and truth, and I was exceeding glad to see the glory of God to rest upon the Friends at Amsterdam, &c. as they waited upon him with diligence and faithfulness to the gift of God, in a cross to their own wills. And I hoped to feel the same measure of life that I then felt, always, yea more and more, when I should return home, for I then felt I should have stood in an authority to counsel others, that had need to be diligent, and to regard the gift of God ; thereby to find, not only the salvation and peace of God to their own souls, but likewise to become fit living instruments in the hand of the Lord, as first fruits to him in this land, to spread forth his praise among the nations that seek after him. But although I have in tenderness waited, always to retain that sense, yet could not ; and not seeing that I have, since that time, desired my hands with any thing, or offended the Lord, I was contented to let a smaller portion from the hand of the

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the Lord satisfy me, and diligently waiting on the Lord, that I might feel his living and instructing presence, it hath happened, that as I have sat in the meeting, with desires after the prosperity of God's Truth, something now and then has arose in my heart, by way of testimony to the meeting, which, if I had stood in the same measure of the authority of life, that I had felt in my journey, I should have been able to have spoken boldly but now it was surrounded with many reasonings and fears, which might be too tedious to relate, whereby, from time to time, by how much more powerful the constraint was, for that to come forth, which arose in my heart, by so much the more powerfully was it, through fears and reasonings, kept back which is to this time remaining, and which truly makes my labour hard; and (I must say it) makes me sometimes even with the meeting was ended, or that I was somewhere in a corner, that with tears and weeping, I might somewhat ease myself whereas before my journey, I could sit down in the meeting, and wait upon the Lord, to receive the daily bread of life, eating of the same, and being refreshed, insomuch, that in silence I could delight myself as in fatness, and no time of meeting seemed too long.

I write this in the presence of the Lord, and with tears, therefore, dear friends, the Lord give you a word of counsel to me, and let me so receive it, as that I may get over that which is not right, whether it may be a forward part in me, or a part that is too backward, fearful, and looking out. that so if it please the Lord, I may not go on thus long, but that the cloud which is upon my mind in this matter, may quickly vanish, and I may follow the clear light, without any clouds in the way.

So dear Gertruyd and dear Stephen, with desire to receive a letter from you, I conclude, in dear love to you, your sincere friend,

JOHN CLAUS.

(Translated from the Dutch)

From S. Crisp to Jo. R.

Friend Jo. R.

I AM sorry I have the present occasion of writing to thee, and would have foreborn, if a necessity had not been upon me for the Truth's sake, and for thine, for I have a deep sense of thy danger, and that thou art in the way to dishonour thy testimony, for I am informed by several who love thee well, that they believe thou art run into about three hundred pounds debt, to set thyself up as a publick shop-keeper. Whether they have dealt with thee about it or no, I know not; but alas, John, what is the rise and spring of this, and what will the issue be? Sink down into that which gives a discerning, and thou wilt find a secret mistrust, mixed with an earthly lust, and a crafty carrying it on, under a shew of Truth, that thereby some other things propounded, might the better proceed, or be carried on, to the making self somebody, and this ground is cursed for ever, and so will the fruit be. O, consider, is this fitting thyself for thy testimony, and the keeping thyself from entanglements in thy warfare? Or is it not rather, a making use of the name of the Lord, and of Truth, to plunder others by fair means (or words), to get a visible estate into thy hand, and then thou may be plundered of it by foul means. It is an easy matter to preach and incur fines, when thou know others' goods must bear the loss, thou art on the surest side, and then if it be taken away at last, a whining complaint of suffering for Truth's sake, must serve instead of paying thy debts, as it hath done too many already.

Dear John, I wish thou would yet take my counsel, and send every friend their goods home, with the money for what thou hast sold of theirs, and take thee to thy employment, where God blessed thee, and in which thou grew up, and stand ready at the Lord's call, that if he please to make any publick use of thee in his church, thou may be free from worldly entanglements, and if not, be content with thy daily bread, both inwardly
and

and outwardly, and seek to adorn the gospel thou hast preached, by a holy, simple, and righteous conversation, without which, preaching, believing, and profession, and all the highest terms men can imagine, are all in vain, and will end with an evil favour.

I have writ these things, in love to thee and the precious Truth in which my life stands, although it is often bowed down, to see so many abuse the profession of the holy Truth, serving themselves thereupon, and not caring to keep up the reputation of it, but venturing the glory of God, the reputation of his people, yea, and their own souls also, for the reaching after their earthly and corruptible ends and purposes, which they have propounded to themselves. I might enlarge, to shew the many evil consequences attending this practice, but hope by what I have written thou wilt consider the rest, and still account me thy friend in the Truth,

S. CRISP

The 28th of the 9th Month, 1678.

From S. Crisp, at London.

Dearly beloved in the Lord,

My soul salutes thee, in the fellowship of that life, that reigns over death and darkness, in which is the kingdom we seek, and nothing enters this kingdom, but what is born of this life immortal, and that we may be kept in it to the end of our days, is the humble prayer of thy true and real friend and brother, in this heavenly relation, in which thou may feel my integrity in a few words.

Dear Wilham, I have had a great exercise of spirit concerning thee, which none knows but the Lord, for my spirit hath been much bowed into thy concern, and difficulty of thy present circumstance, and I have had

a sense of the various spirits, and intricate cares, and multiplicity of affairs, and they of various kinds, which daily attend thee, enough to drink up thy spirit, and tire thy soul, and which, if it is not kept to the inexhaustible fountain, may be dried up. And this I must tell thee, which thou also knows, that the highest capacity of natural wit and parts, will not, and cannot, perform what thou hast to do, viz to propagate and advance the interest and profit of the government and plantation, and at the same time to give the interest of Truth, and testimony of the holy name of God, its due preference in all things, for to make the wilderness sing forth the praise of God, is a skill beyond the wisdom of this world. It is greatly in man's power to make a wilderness into fruitful fields, according to the common course of God's providence, who gives wisdom and strength to be industrious, but then, how he who is the Creator, may have his due honour and service thereby, is only taught by his Spirit, in them who singly wait upon him.

There is a wisdom in government that hath respect to its own preservation, by setting up what is profitable to it, and suppressing what may be a detriment, and this is the image of the true wisdom, but the substance is the birth, that is heavenly, which reigns in the Father's kingdom till all is subdued, and then gives it up to him whose it is. There is a power on earth, that is of God, by which princes declare justice, this is the image, and there is a power which is heavenly, in which the Prince of Peace, the Lord of Lords, doth reign in an everlasting kingdom, and this is the substance. By this power is the spiritual wickedness in high places brought down; he that is a true delegate in this power, can do great things for God's glory, and shall have his reward, and shall be a judge of the tribes, and whosoever else pretend to judgment will seek themselves, beware of them, the times are perilous. All men pretending to be believers, have not faith in the Lord Jesus, thou hast a good comprehension of things, wait also to receive a sound judgment of men.

I hope

I hope thou wilt bear this my style of writing to thee, my spirit is under great weight at the writing hereof, and much I have in my heart, because I love thee much. I cannot write much at present, but to let thee know I very kindly received thy letter, and was glad to hear from thee, and always shall, and my prayer to God is for thee, and you all, that you may be kept in the Lord's pure and holy way, and above all for thee dear W. P. whose feet are upon a mountain, by which the eyes of many are upon thee, the Lord furnish thee with wisdom, courage, and a sound judgment, prefer the Lord's interest, and he will make thy way prosperous.

For my part, I have not been at London since the last Yearly Meeting, till now. I was last year at the Yearly Meeting at Amsterdam, and there taken with a fit of the stone, it lasted three weeks, and in the winter following, it pleased the Lord to call from me my dear wife. As to my body, I grow very crazy and weakly, can neither ride, nor very well go on foot. A mile is a great journey for me, but am in good courage and confidence concerning the main business I am continued for, namely, for the service of my God and his dear people. Our country, at and about Colchester, is very quiet, while other meetings are laid by for fear, ours is continued by faithfulness, and is exceeding large, and pretty many lately convinced, to my great comfort. Our dear friend Gertruyd continues at my house yet, and is a careful nurse to me. I know her dear love is to thee, and many times have I heard breathing desires go forth of her to the Lord on thy behalf, from a weighty sense of the concern that is upon thee. She is at Colchester, but intends to come up to the Yearly Meeting.

Well, dear William, I might write long ere all were written that lives in my heart towards thee, but in *summa*, I love thee well, and salute thee dearly in that which is unchangeable, in which I remain

Thy true friend,

S. C.

London, the 1st of the 3^d Month, 1684.

H 3

From

From William Penn, at London.

Dear Stephen Cusp,

My ancient love, as ever, salutes thee in the Lord, in whom is our precious unity and exceeding rejoicing through and over all things that fade and come to an end, and in this sweet and precious fellowship of love and life, God Almighty keep us to the end! Thy brotherly letter of the 17th instant, came yesterday to hand, with one from Gertruyd. your love therein I perceive, and your tenderness my heart turns not from. Thy former letter of heavenly wisdom and counsel in the Lord I had, and intended to have answered, but for my coming, and since my arrival had writ, but hoped to have seen thee here or there. Now for what thou hearest of things not being well in Pennsylvania, and the danger of retrospects to the subject, I say, that I am not only clear, but, my enemies being judges, highly meritorious in what I have done. I have not made it a matter of gain, but hazarded my life, and maintained government and governor these four years past. I had been a gainer if I had given the land, transported free, and had had a house built for me but half so good as I left behind me. I say I had been a gainer; and I have had a favour in these parts, blessed be the Lord. Now for this late intelligence, I know nothing of it, nor is there any retrospect, but that our preconcessions and measures, were to be submitted to time and place and the publick good. What is altered (and that is very little) was by the people's desire, no end of mine. I have given to them what I bought of old inhabitants, and might have been worth more to me, than the income of the whole for many years; and added unto the city eight hundred acres, and a mile on a navigable river. I cannot hope to please all, but if my discretion or justice can be mended I should be glad; this looks vain, but it has cost me something to be able to say so, and therefore excuse me.

Now

Now for dear G's letter. What is done since my coming away I cannot tell; but do not believe any such thing. There was an old timber house below a gaol, above the sessions-house or chamber, that had seven old iron small cannon upon the green about it, some on the ground, others on broken carriages, not one soldier, or arms borne, or militia-man seen, since I was first in Pennsylvania. So that I am as innocent of any one act of hostility as she herself, for the guns lying so, without soldiers, powder, or bullet, or any garrison, is no more than if she bought a house with a musket in it; and the guns are to go to New York, for they belong to that place: however, I take it tenderly of her. Perhaps since Colonel Talbot's threatenings, the people of Newcastle, where they are, might draw them into security, and pale about their prison; but no man has a commission of war but what is natural to worldly men, self-defence, nor is there any law to that effect so that I am clear.

Thus, dear Stephen, in ancient, dear, and brotherly love, I bid thee farwell, resting thy faithful friend and brother,

WILLIAM PENN.

London, 28th of the 12th Month, 1684.

An Epistle from Thomas Upcher to Friends at Cork.

Dearly beloved Friends,

IN the aboundings of love in Christ Jesus I salute you, being absent, who were near and dear to my soul, when present. I cannot soon forget the many endearing seasons we had together, when the

life and power of truth did break in upon our spirits, by which we were baptized and united together, being made to drink into one spirit, and were made partakers at one table of one bread, to the comfort, joy, and deep satisfaction of our souls. Then, O then, it was that I felt the substance of this cry, that you might live and die in a growing nearness to the Lord.

I can say I have often had you in good remembrance before the Lord, since I came from that city, and have been firmly persuaded of your prosperity in the life of truth, yet cannot be clear without putting you in mind to be always mindful of the Lord, and to keep your watch, and see that you have your wedding garments on, which, as when present with you, so I also now tell you, you can never truly witness, until all the contrary be put off, for these garments are the pure, holy, and unmixed robes of light so that the more we are clothed therewith, the more clear our sight is; and with steadfast assurance do we behold things as they are, in this unspotted mirror, as in a clear glass. So that, as David said to the Lord, "In thy light we shall see [more] light" Here we shall see not only great blemishes like beams, but we shall see little spots, wrinkles, and small stains, and we shall be as uneasy, till they are done away, as once we were when we saw ourselves wallowing in the filthy mire. This, dear friends, I know, by my own experience, and also have no doubt of the Lord's readiness to assist, and Truth's blessed sufficiency to perfect us in this heavenly work, so that we may be complete and entire, wanting nothing. Then whenever death comes we shall be ready, and have no cloud in our way. Truly I think I may say, my love to you is like the love of Jonathan to David, he preferred him and loved him as his own soul, so I am sure I should rather choose to die, than that any of you should fall short of an inheritance, in that everlasting holy rest which you have had a sight and sweet taste of. In this love I am moved to tell you, that though the Lord has surely determined to bless you,

you, and make you as shining stars in the firmament of his power and kingdom, yet I would have you understand, that this is upon condition, that you be watchful and faithful in all things, as those were whom John, in the Revelations, saw to follow the Lamb, when he went on conquering and to conquer, they that were with him were "called, and chosen, and faithful."

I have deeply considered what the Lord said in the 18th of Jeremiah: "When I shall speak concerning a nation or kingdom, to build or to plant, if that nation or kingdom shall do that which is evil, I will repent of the good which I have spoken concerning them." So here, as in many other places, the determinations and promises of the Lord are upon conditions.

My entirely beloved friends, I write these things, not of doubt, but of tender and brotherly caution, truly hoping and believing better things of you, and things that accompany salvation

Thus, in a pure unmixed stream of life, in the tender bowels of my heavenly Father's love, my spirit embraces yours; and with a kiss of peace in Christ Jesus, our holy and heavenly head,

I remain, your dear friend and brother, according to my measure in the mystical fellowship and communion of saints in light,

THOMAS UPCRER.

Dublin, the 23d of the 3d Month, 1699.

I being now ready to leave this nation, was opened and drawn forth in my spirit to send these lines to you, as a token of my dear love to you, and great concern for you in the love of God.

From

From William Penn to S. Crisp.

Dear S. Crisp,

My dear and lasting love in the Lord's everlasting truth reaches to thee; with whom is my fellowship in the gospel of peace, that is more dear and precious to my soul than all the treasures and pleasures of this world. For when a few years are come, we shall all go the way whence we shall never return. And that we may unweariedly serve the Lord in our day and place, and, in the end, enjoy a portion with the blessed that are at rest, is the breathing of my soul.

Stephen, we know one another, and I need not say much to thee, but this I will say, thy parting dwells with me, or rather thy love at my parting. How innocent, how tender, how like the little child that has no guile! The Lord will bless that ground. I have also a letter from thee, which comforted me, for many are my trials, yet not more than my supplies, from my heavenly Father, whose glory I seek, and the renown of his blessed name. And truly, Stephen, there is work enough, and here is room to work in. Surely God will come in for a share in this planting work, and that heaven shall leaven the lump in time. I do not believe the Lord's providence had run this way towards me, but that he has a heavenly end and service in it. So with him I leave all, and myself, and thee, and his dear people, and blessed name in the earth.

God Almighty, immortal and eternal, be with us; that in the body and out of the body, we may be his for ever!

I am, in the ancient dear fellowship, thy faithful friend and brother,

WILLIAM PENN.

My love dearly to Friends, especially in Holland, Colchester and London. Farewel in the Lord.

From

From Stephen Crisp to J. T.

Dear Friend J. T.

It hath been some time in my heart to visit thee with a few lines, to express that true love that I have had to thee ever since I knew thee, which love hath been the cause of my dealing so truly and plainly with thee from time to time for I have always had an eye and desire to thy preservation in that truth of which thou wert convinced, and I have always taken notice, that thy progress in the Truth hath been made harder and more difficult to thee than it is to many, by reason of thy natural temper, which is forward and unstable, and hath been mixed with a zeal to get forward, and to attain to high things, whereby the enemy, sometimes, hath taken his advantage upon thee to thy hurt and then the tender love of God hath again visited thee, and shewed thee thy hurt, and thou hast been sensible that the Lord's hand hath been over thee for good, and this hath broken and melted for a season but the enemy, who is always upon his watch, hath sought, even out of that tenderness, to lift up thy mind into the conceit of some great attainments again, and then the former tenderness hath been, as it were, shut up and closed. so that neither the true working of that power, nor the love and tender counsel of thy friends and brethren, could be discerned for a time, which hath been a grief and exercise to us, the Lord knoweth. Yet, notwithstanding, the love we have borne to thee hath not ceased, but for my part, I can truly say, that from time to time I have had an inward travail upon my spirit how to do thee good, and I thank God my labour of love hath not been in vain to thee ward.

Dear Jacob, I was exceedingly refreshed in the account I received from dear G. D. that thou wert open hearted to Friends, and that a tender love was in thy heart, working thee into more unity than formerly. Well, dear friend, nothing saves us but love, for God

is love, and nothing redeems us but righteous judgment administered in that love, and where this love is retained in the heart, and this pure judgment dwelt in, such must needs have fellowship one with another, for there all are kept meek and humble, and they have nothing nor nobody to exalt, but only by the name in which they find the salvation.

Now, dear Jacob, let me tell thee, I do not believe that all thy temptations are overpassed, or that thy enemy hath given over his seeking to winnow thee; and therefore, there is a great necessity for thee to keep upon thy watch, and when thou feels most of the in-flowings of joy, then to be most low, and careful to keep thy heart open to the Lord and to his people; and so shalt thou retain that which is given thee whereas, if thou give way to that which leads into exaltation and much talking, thou may talk it away, and then be dry and empty in thyself. The nature of the true seed is, first to take a deep root downward, and then to bring forth its fruit upward. Therefore, let thy soul affect the inward, invisible, rooting and growth of truth, more than the outward appearance; for where there is an inward growth to God ward, it is seen and discerned by the spiritual eye that God hath opened in his children; by which we do appear lovely, amiable, and comfortable to each other; and in this it is that the lasting fellowship stands. For if I speak with the tongue of men and angels, and want this, the life of the seed will be burthened and oppressed in them where it is risen, though others, whose life stands in the affection, may be greatly joyed and lifted up thereby, but this will never bring to God, nor add any to the body of Christ, nor edify his church. Therefore I have always found it safe, to keep something in the storehouse for my own food, and to break only that bread to others that was given me for that purpose, and the same that I have learned by experience declare I unto thee, because I love thee, and I hope thou wilt be sensible of my love, and receive these lines as a token

token of it, and remember my very dear love to thy wife and daughter. Tell her, I am glad to hear good news of her, and, if thou writes to me, let me hear how it goes with her. She is now come to years of understanding, and knows the leadings of the light in her own conscience, what she may do and speak, and what not, and as she is obedient thereunto, she will find peace in her own bosom, be a comfort to you, and will appear lovely to all her friends.

So no more, but my true and unfeigned love to
you all, I rest thy friend in truth,

STEPHEN CRISP.

*James Parnell's Letter to Stephen Crisp, taken from the
Original.*

Friend,

IN that stand, and unto it keep thy mind, which lets thee see thy foes to be of thy own house: thine imagination is an enemy, thy wisdom is an enemy, that which hath been thy darling is now thy greatest enemy, therefore now sacrifice up thy darling, and give up unto the death, that the just may be raised to life, and the righteous seed may be brought forth to reign, and be thy head, and so will the head of the serpent be bruised. And this, in thy measure, thou comest to read, as in the light thou dwellest low, which manifests unto thee thy condition; for whatsoever makes manifest is light, and that is the eye, which must be kept open, which, in the children of the world, the God of the world blinds; by this the children of the light, the God of the world see, and so the tempter is known, resisted, and denied. So with
this

this eye set thy watch constant ; and let not the fool's eye wander abroad, which draws out the wandering mind after the visible objects , but stand in the warfare, not giving place to the enemy, nor his delusions , and be content to become a fool, that all selfish thoughts may be judged ; and wisdom thou wilt receive from him (that giveth liberally and upbraideth not), to discern and know the enemies wiles . for in the cross to the hasty mind, the gift of God is received , therefore it is said, he that believeth maketh not haste. Be not, therefore, weary of the yoke ; for in faith it is made easy, and the impatient nature crucified, and patience hath its perfect work. Therefore be still in the measure of light which exerciseth thy mind unto God, and will nothing ; but let thoughts be judged, and let the power of God work, that he may be seen to be all : and by this alone principle thou mayest be led and acted, in the cross to the carnal, and the denial of self, in particular and in general . And weigh not what is displeased when God is pleased, for then thou givest no just occasion, but the enmity is in the world , but that which leads to walk towards God in faithfulness, that also leads thee to walk towards men, with a conscience void of offence . So to that keep thy mind, and be not hasty to know any thing beyond thy measure , for there Eve lost her paradise, but lie down in the will of God, and wait upon his teaching, that he may be thy head , and so thou wilt find the way of peace, and dwell in unity with the faithful, though of the world thou be hated . for in God is peace and well-being.

JAMES PARNEL.

To Friends of the Monthly and Quarterly Meetings that may succeed us.

THE glory of our day hath affected the souls of many, and the brightness and splendor of its breaking forth, after the night of obscurity, hath overcome many, in consideration of the unspeakable love of God that reached to us, for the healing of our wounded souls, and returning many from a long mournful captivity. This hath enlarged our souls in love to him again, with a free and ready heart and mind, to serve him diligently in our day, so that we have found it verified, that in the day of God's power his people shall be a willing people. Oh, how many experience it, who have been made willing to spend, and be spent, for the service of that truth which God hath revealed to us; both for the gathering of others that are yet in darkness, where we once were, and for the strengthening and confirming of those that are gathered, and watching over the weak with a godly jealousy, that all might be preserved in the sweetness of the truth, and in the lowliness of Jacob's tent. And herein we have found our reward to be very great, and I can with many say, blessed be the holy name of the Lord! I have had my reward, and have not served him for nought, and it was never unksome to me, to this day, to serve the truth since I knew it, and my spirit rejoices in the Lord, at this time, and magnifies his name, that he ever made me willing to serve his truth and people, both in writing for them and travelling with his servants, as well as travailing in the love of God, upon account of the testimony and ministry, that I myself have received a measure of from him. And I do heartily pray God, that he may raise up others in our stead, to be as serviceable to his church and people in the succeeding generations, as we have been in our generation; and I doubt not of it, but do see and behold it in the eye of faith, that God hath made me with many others partakers of, and the God of our
life

life will be their reward, as he hath been ours, who walk worthy of that he bestows upon them. And oh ! if it be the will of God, that our offspring after the flesh might succeed us, in partaking of the glory of this day, that hath dawned upon us ; and that it may be as near and dear to them as it hath been to us, who have followed him through tribulations, inward and outward. But if any of the natural branches should be cut off, as some already have been, God will still raise up a people that shall be zealous for the honour of his name ; and whoever they may be, that being visited by his day-spring from on high, may find their hearts drawn forth to succeed us in the work and service of truth, for them are these few lines left upon record, for their living encouragement ; that they with us, and we with them, may rejoice and praise the name of our God together, who is worthy of all honour for evermore. Amen !

JOHN FURLY.

From Stephen Crisp.

Dear Friend,

THINE I have received, desiring me to deal faithfully with thee as to thy state, which, indeed, I am willing to do : for the Lord gives me to distinguish the work of his spirit (which is, indeed, to convince of sin, because of unbelief) from the work of the enemy, who also, sometimes, being the author of unbelief, yet accuseth for the same, but it is not his voice that cries, Lord ! help my unbelief. And, dear lamb, my soul is affected with thy state even daily, and I may often say hourly, and a travail is in my spirit concerning thee before the Lord, and upon my most
near

near search before the Lord, I have nothing but good to prophecy concerning thee, for the Lord hath beheld the uprightness of thy heart, which is his own work, and delights therein: and as to all those murmurings, repinings, and rebellions thou writes of, the Lord knows how little consent they have in thee, but brings anguish upon thy poor soul, that thou may feel the need of his salvation: and hitherto he hath never failed thee, but though thou waited sometimes long and sought him, yet he answered at last: and though now the coming of thy soul's beloved, be but as the lightning that shines from the east and passeth into the west, and is not as the glory of a perfect day, yet, my dear heart, bless the Lord for what he doth bestow, and that he hath given thee a heart to wait for more; and that this world cannot satisfy thee: for such will the Lord assuredly satisfy in his own time. Dear lamb, trust in the Lord, and so farewell.

S. CRISP.

From Stephen Crisp.

Dearly beloved,

IN the Lord my soul salutes thee, as one who is brought into my remembrance, by that spirit that doth often bow me to thy burdens, which, I know are not a few.

Dear heart, it is nothing but the day that expels the night, and the day-star brings the hope thereof: therefore, my dear friend, for as much as it hath pleased God to cause this star to appear, and that thou knowest thine eye has seen it; be not discouraged because of clouds, but know that the day is at hand. And as concerning all Satan's buffetings, know and consider,

that though they are never so many and strong, yet they are but like the waves of the sea, and they are limited : feel thou an habitation in that which limits them, and rest in patience, and possess thy soul in that, and it will be well in the end ; if there were no trials there would not be so much need of patience. Dear heart, feel my love, which is beyond words.

So, with my dear love to thy husband, M and Anna, &c. I rest thy true friend,

S. CRISP.

From Josiah Coale to M. F

Dear M. F.

My love in the covenant of peace and life which is everlasting ; in which I have ever known thee, and loved thee since I had any knowledge of thee, in the same do I at this time reach unto thee, and dearly salute thee, also remembering thy dear children with thee, and dear G. F. with whom I suppose thou may be, before this come to thy hands. And, dear Margaret, thou may understand hereby, that I came well to Kingston, on the fourth-day, and had a meeting on the fifth-day there, and yesterday came to this city, where I have heard that things generally, relating to truth, are quiet, only last first-day Friends were kept out of their meeting-house at the Spital ; but they have gone into the Bull these two days past, and there are threatenings of what will be done to-morrow week : but over all these things hath the Lord exalted his own seed in us, which must be king, ruler, and governor in this his day And truly
herein

herein can I rejoice, and do, whatever becomes of this earthen vessel; for unto the Lord it is given up freely, who formed it for his own use and service • and truly can I say, that I have not counted my life dear unto me, for the sake of the Lord Jesus Christ, but have followed him faithfully through many desolate corners of his earth, where his presence was always with me, and the comfort of his good spirit did sustain me, for I fought his glory above all, and that which I expected to myself, was the possession of his peace, which he hath plentifully manifested unto me, and shed abroad his love in my heart, which daily abounds, by which I am constrained to follow him in the same given-up state, and herem I have full content. And now, dear heart, though I could speak much of these things, because the Spirit of the Lord testifies for me herein, yet I shall not, because I believe thou full well knowest my heart's integrity, and so I shall leave thee further to read me in thy own life, which will give thee an infallible testimony concerning me.

And as touching the new act, as I have been informed, it hath passed the House of Commons, but not the House of Lords; but this is the sum of it, as I hear, that for the first meeting, five pounds is the fine, the second is ten pounds, and banishment into any of the king's plantations, Virginia and New England excepted, the same penalties that are for meeting are for non-conforming, and if any return after banishment, then to be prosecuted as felons. Well, the Lord God Almighty preserve all his people in faithfulness, and valiant, and bold, for his name and truth, that a faithful testimony may be given for him by them all! And as for me, I do account it as great an honour to seal my testimony for the truth with my life, as any can be crowned withal, and so let thy prayers be for me, that to the end I may be preserved in faith and confidence, to the glory of God, who is over all, blessed for ever!

F. H.

F. H. and G. W. are gone toward the north, as I hear; only my dear brother A. P. is here in this city, with Morgan Watkins and John Sheld.

My trial is not like to be ull about a week hence, the sessions being not yet begun. My love is dear to friends there at Bristol; if thou art free mention me to J. G. and Mary, and to Leonard Fell.

No more at present, but in the same in which I begun, I rest thy true friend and brother,

JOSIAH COALE.

London, this 7th Day of the Week.

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THE END.

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